

## IMPRIMATUR.

*Job. Hall. R. P. D. Episc.  
Lond. à Sac. Domest.*

*Ex Ædibus Londinens.*  
Octob. 15. 1664.

Printed  
at h

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ΦΙΛΑΝΘΡΩΠΙΑ,  
Thomas O R. Murchison

The Transcendency of  
CHRISTS LOVE  
towards the  
Children of Men.

Laid down by the Apostle St. Paul, in  
*Ephes. 3. 19.*

A Treatise formerly Preached, but now enlarged and  
published for common benefit.

---

By Peter Williams, Preacher of the Gospel.

---

I determined not to know any thing among you, save Jesus Christ,  
and him crucified, 1 Cor. 2. 2.

Christ is all in all, Col. 3. 11.

As the Father bath loved me, so have I loved you, Joh. 15. 9.

Οὐδὲν ἔτις Θεῷ πριωνέστατον, ὡς ἀγαπῶν, οὐτὶς ἦν καὶ αὐτός τοις, καὶ μέχει διατάττει υπίκειος. Isidor. Pelus. lib. 1. Epist. 10.

Ἄντρες μέχει δέξαι, καὶ αὐτρες μέχει πατήρ, καὶ αὐτρες μέχει πλοτός. Macar. Hom. 16. p. 237.

Jesus Christus totus suavis est, totus salutis est, totus delectabilis,  
totus deniq; secundum Sponsae vocem, desiderabilis. Bern. Scr.  
2. post Epiph. p. 22.

---

L O N D O N ,

Printed by E. M. for William Grantham, and are to be sold  
at his Shop, at the Sign of the Black Bear in St. Pauls  
Church-yard, near the little North door, 1665.

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АПІОЗОНАЛІК

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THE DEDICATION.

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To his Christian and Dearly Beloved Friends in YORK,  
and elsewhere:

THE AUTHOR

(as a publick and permanent Testimonial  
of his unfeigned affection to them, and  
real Gratitude for their Respect  
and Favour towards him)

Humbly dedicates this ensuing Treatise (being the  
First-fruits of his Labours in this kind:)

Earnestly beseeching the God of all Grace, that he  
would grant them such a knowledge of this (in it  
self) incomprehensible Love of Christ, as may  
tend unto, and end in their being filled  
with all the fulness of God:

And that (through the concurrence of his Spirit and  
Blessing) this poor Treatise may be made some  
way useful and serviceable thereunto.



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## The Epistle to the Readers.

If you would know why I have made this adventure to appear thus publickly, it is, That I might Evangelizare manu, & scriptione; and speak among the people (with whom I have been conversant) when I am dead and gone. For though Speech hath \* a wonderful secret Energy accompanying of it, and \* a living voyce is more affecting and perswasive than a dead letter (and therefore God hath appointed Preaching to be a standing Ordinance in his Church, as the most ready and likely way of conveying Sacred Truths to the minds and hearts of men) yet herein \* Writing hath the advantage of Preaching, that whereas this is confined only to a few, that is extended to many; and whereas this requires presence, and continues but for a while, that hath its use in absence; and is more permanent. Sermons are like showers of rain, which water for the instant. Books are like Snow, which lies longer on the Earth; these may preach, when the

\* Habet  
noscit quid  
latenit e-  
nergie vi-  
va vox, &  
in annis  
discipuli de-  
doctoris o-  
re transstu-  
ta sonus  
sonit. Jer.

\* Multo  
magis vox  
vox afficit.  
Plin. Epist.  
lib. 2. E-  
pst. 3.

Nep. p. 95.  
Eras. Adag.

p. 218.  
ward.

Verba vo-  
lant. Sciri-  
pta ma-

The Epistle to the Readers.

[Author cannot, and (which is more) when  
he is not.]

As for this present Book, it Treats of  
a Subject altogether unexceptionable, it  
being as noble, sweet, and of as necessary  
concernment, as any I could pitch upon.

¶ What Subject more Noble than Jesus

\* Col. 2. 3. Christ \* : in whom are hid all the trea-  
\* Field of sures of wisdom and knowledge \*. In  
the Church. lib. 1. cap. 4. whom all things appear full of mercy,  
p. 8. out of and full of marvel. God before all Eterni-  
Naz. Orat. 4. de fil. 1. ty, and yet made man in time; born of a  
p. 133. Woman, and yet a Virgin; wrapped in swad-  
\* Cant. 1. ling bands, and yet glorified by the Angels,  
2, 3. &c. What more sweet than Love &  
Delicia omnibus, And what love more sweet, than the love  
& lauitatis potiores a. of Christ : This is that which the  
mores tuos Church sayes \*, is better than Wine, and  
duco. Merc. makes his Name as Oyntment poured forth  
in loc. to the attracting of hearts to himself.

\* Cant. 3. This is that \* firm pavement on which

10. Believers may stand confidently without

\* Cant. 2. fear of falling. That victorious \* Ban-  
3, 4. ner, under the shelter whereof they may

sit down chearfully, without fear of be-  
ing foiled by their Enemies, and find his  
fruit sweet to their taste. What is of  
greater concernment to us, than to know  
this love of Christ, as we ought to  
know it, so as in heart and life, in  
affecti-

*The Epistle to the Readers.*

affection and conversation, to be in some measure assimilated and conformed thereunto? Our present *Justification* and *Sanctification* depend upon it; for by his knowledge shall my righteous servant *justify many*<sup>\*</sup>, sayes the Lord by his Prophet. And <sup>\* Isa. 53.</sup> by knowing him, <sup>11.</sup> we become conformable to his death, <sup>10.</sup> sayes the Apostle. And our future salvation no less; for <sup>\* this is life Eternal,</sup> <sup>\* John 17.</sup> to know the true God, and Jesus Christ, <sup>3.</sup> whom he hath sent, saith our Saviour. These are the matters here Treated of, which I confess are fitter for a David to handle, <sup>\* The man raised on high,</sup> <sup>the anointed of the God of Jacob,</sup> <sup>the sweet Psalmist of Israel:</sup> Or for a Paul, <sup>\* who was caught up into Paradise,</sup> <sup>2 Cor. 12. 4.</sup> *ἀγέντα φίλοις, unspeakable words,* than for one every way so inconsiderable as I am: Nay; its more fit for one of those *Pura intelligentia*, the *Angels* that are about the Throne; than for any dark and dim-sighted Mortal to discourse of these things. And therefore the sense of my own weakness and insufficiency, hath been all along a grand discouragement, and still is a ground of fear to me, lest this excellent Subject should be too much debased in so low a hand, and prove to be but

<sup>\* Or</sup>

*The Epistle to the Readers.*

\* Salv.

*Ornamentum in luto*, by so mean handling of it. Yet such as it is, I have adventured it to publick View ; and when I have added a few Lines, to give the Readers a just account concerning my self and it, I shall discharge them of any further trouble by way of Preface. And for my self, I have this to say, That though I fall short of what should be done upon such a Subject, and might be done by others of greater abilities, and better accomplishments ; yet I have done as I was able, not serving Christ and his Church

\* 2 Sam.  
24. 25.

*\* with that which cost me nothing*, which (I trust) is accepted with the Lord, and shall be with his people. Indeed I can challenge little for my own, besides the *Method* and *Substratum*, having gathered most of the *enlargements* and *superstructure* elsewhere, which I the rather chose to do, because I thought it might perhaps render the whole the more acceptable to some Readers ; nor shall I herein (I hope) incur from any that are candid and ingenuous, the imputation of *Plagiarism*, because I punctually and faithfully quote

\* Pliny's  
*Epiſtle to*  
*Vespaf. be-*  
*fore his*  
*Nat. Hist.* the Authors themselves, and thereby \* confess by whom I have profited. The reason of the silent Dedication foregoing, made to many Friends in general, without men-

## The Epistle to the Readers.

mention of any one in particular (if any  
be inquisitive about it) was this, because <sup>The Lady</sup> that \* truly honourable person to whom  
it was intended, <sup>Mary Lister, Relict</sup> <sup>of Sir</sup> <sup>William</sup> <sup>Lister of</sup> <sup>Thornton</sup> <sup>in Craven</sup>  
<sup>and brought to rest in the bed of silence,</sup> before I could get it published, and there-  
by made uncapable of it; but <sup>infinitely</sup> to her advantage, who (I verily believe) <sup>in York-</sup>  
was taken from studying to know the love <sup>shire, who</sup>  
of Christ on Earth, that she might be filled <sup>exchanged</sup>  
with all the fulness of God in Heaven, <sup>this life</sup> <sup>for a bet-</sup>  
where I leave her; and having given this <sup>ter. Aug.</sup>  
account of my self, I shall add what I have <sup>14. 1664.</sup>  
to say concerning the present work, and <sup>\* Isa. 57. 2.</sup>  
its this: It was never intended to please <sup>\* Nos qui</sup>  
the captious, but to profit the conscienti- <sup>rerum ma-</sup>  
ous; nor to tickle the fancies of the <sup>gis, quam</sup> <sup>verborum</sup>  
rionous; but to warm the hearts of the de- <sup>amatores,</sup> <sup>utilia poti-</sup>  
vout and pious; and therefore I have <sup>us quam</sup> <sup>plausibilia</sup>  
studied \* sound matter, rather than fine <sup>se etiamur,</sup>  
words; and to be profitable, rather than <sup>&c. in.</sup> <sup>scriptum-</sup>  
plausible. So that if you are nice and <sup>culis nostris</sup>  
delicate, and seek after strong lines, quaint <sup>non lenoci-</sup>  
expressions, high notions, and \* the enticing <sup>niae esse vo-</sup>  
words of mans wisdom, here is not for you; <sup>lumus, sed</sup>  
But if you are serious, and sollicitous for <sup>remedias,</sup>  
savoury and wholsome Truths, these I can <sup>&c. Salv.</sup>  
promise you, which meeting with a quick <sup>P. 2.</sup> <sup>\* 1 Cor.</sup>  
appetite, and good digestion, may (through <sup>2. 4.</sup>  
the blessing of God) to be \* Spirit and <sup>\* John 6.</sup>  
life <sup>63.</sup>

*The Epistle to the Readers.*

life to your souls. And that they may be so, I would advise every one of you, that when you begin to read this Book, you would at least send up some short  
Ejaculation to that God, \* from whom all  
<sup>8</sup> our fruit is found, that there may be a blessing in it to our selves, and all others into whose hands it shall come; in the attainment whereof, I shall think my labour well bestowed, and abundantly recompensed, especially if you will gratifie with your remembrance at the Throne of Grace, the unworthy Author, who is

Your Servant

YORK, De-

December 24. A.D. 1664. for Jesus sake,

PETER WILLIAMS.

**T H E**



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The transcendency  
Of CHRIST'S Love  
towards the  
*Children of Men.*

---

EPHES. 3. 19.

The former part of the Verse:

*And to know the love of Christ, which pas-  
seth knowledge.*

---

C H A P I. Sect. I.

**T**hese words are a branch of the Apostles Prayer for the Ephesians, begun at the fourteenth Verse, and reaching to the end of the Chapter; made indeed upon design, but a holy and good one, viz. To prevent their fainting at his present tribulations for the Gospel, v. 13. 14. *I desire that you faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father*

The cohe-  
rence of  
the Text  
with the  
Verses  
foregoing.

P. B. 50. of

## 2 The transcendency of Christ's Love

**a Radicati** of our Lord Jesus Christ, &c. And because he  
propter agricul- knew, that the experimental knowledge of the  
tum, funda- love of Christ, would be a special means to keep  
dati prop- them close to Christ and his Truth, notwithstanding all discouragements; therefore among  
ter ad fi- other things, he prayes, That they being rooted  
cationem. Aug. and grounded in love, might be able to comprehend with all Saints, what is the breadth, and  
Epist. 120 (michi) p. length, and depth, and height, *And* (as it is in  
697. the Text) *to know the love of Christ, which pasti-  
tudines, sebi knowledge;* which love, duly and rightly  
quas adhi- taken in, would tend to their establishment, as  
bet, expri- good rooting doth to a Tree, and a firm founda-  
must quam tion to a Building: for so the words (a) ἐγένωμένοι  
firma, & οὐτὶ τεθεμελιώμενοι, rooted and grounded (in the  
constans debeat esse 17th. Verse) do import.

*in nobis*  
charitas; Paulus vult empenitus animis nostris infixam esse, ut si  
quasi benefunditum adficiunt, & profunda plantatio. Calv. in loc.

---

### Sect. 2.

The sever-  
al Read-  
ings.

**B**UT I come to the words themselves, and I meet with several readings and interpretations of them among Expositors, which I shall mention, and pitch upon that, which I conceive most agreeable to the Apostles meaning in this place.

*but cognoscatis magnitudinem charitatis Christi.* (1.) The Syriack Translation (as I find it rendered by (b) Tremelius) runs thus, *That you may know the greatness of the love of Christ.* This is good, those two words (*passing knowledge*, *Si. Trem.* being supplyed by one word (*greatness*: ) ye-

towards the Children of Men.

3

it seems to be defective ; for (according to the sense of this place) there is not only a positive, but a superlative greatness in the love of Christ, an exceeding greatness, as is expressed concerning Gods Power, Eph. i. 19.

(2.) The vulgar Latine runs thus, *Scire etiam supereminentem scientie charitatem Christi* : which Erasmus (from the ambiguity of the word *scientiae*, being both the Genitive and Dative Case) is doubtful how to paraphrase, whether according to the Dative Case, *To know the love of Christ, which is greater than can be known*; or according to Ambrose, *which extelleth, or hath the preheminence of our knowledge*; or else, according to the Genitive Case, *To know the excellent love of the knowledge of Christ* : (c) but he <sup>c</sup> *Poijerior* inclines to this latter sense, as most agreeable to <sup>in sensu mai-</sup> the Greek. Of this Reading I shall speak more <sup>gis quadrat</sup> under the next Head : and in the mean time I <sup>ad Gracum</sup> have this to say against Erasmus his drawing <sup>sc. monem.</sup> <sup>Eras. in</sup> of the Vulgar Translation to this sense, That I loc. much question whether it be agreeable to the mind of that Interpreter, whoever he was : for its likely, if he had intended any such thing, he would have otherwise placed the words, not *Scire supereminentem scientie charitatem Christi*, but *Scire supereminentem charitatem scientia Christi*. Besides, the great Patrons of this Translation, (I mean the Papists) carry the sense quite another way, at least those which I have seen, as *Dion, Carthus, Estius, Tirinus, A Lapide*, of whom more afterwards.

(3.) The next Reading, is that which was even now mentioned, *Vtq; sciretis eximiam dilectionem*

## 2 The transcendency of Christ's Love

**a Radicati** of our Lord Jesus Christ, &c. And because he knew, that the experimental knowledge of the love of Christ, would be a special means to keep them close to Christ and his Truth, notwithstanding all discouragements; therefore, among other things, he prayes, That they being rooted and grounded in love, might be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, *And* (as it is in the Text) to know the love of Christ, which p

**Aug.** *Epi. 120* **(michi)** **P** **697.** **Due simili-** *tudines, seth knowledge;* which love, duly and rightly **quas adhi-** taken in, would tend to their establishment, a **bet, expri-** good roofing doth to a Tree, and a firm founda-  
**munt quam** **firma, &** *νοι τεδεμελικμένοι, rooted and grounded (in the*  
**constans** *debeat esse 17th. Verse) do import.*

**in nobis** *charitas; Paulus vult eam penitus animis nostris infixam esse, ut si*  
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(3.) The next Reading, is that which was even now mentioned, *Utq; sciretis eximiam dilectionem*

## The transcendency of Christ's Love

d Hieronimvs in-  
terpretat, eximiām  
dilectionem cogni-  
tionis Chri-  
sti. *Beza*, in loc.  
e Dei &  
vobis γνῶ-  
rari, inquit,  
τινούσι  
βαλλεται  
άγαπη τ  
γνωστες  
Χριστού  
intelligatis  
excellen-  
tiam, atque  
superemi-  
nentem  
amorem il-  
lius cogni-  
tionis Chri-  
sti. *Hoc est*  
quem, cum  
ad cogniti-  
onem sui  
nos voca-  
vit, exhibi-  
uit, ac de-  
claravit  
nobis Chri-  
stus. *Heins.* in loc. f In his verbis potest esse trajectio, quasi dicat Apo-  
stolus, excellentem Dei charitatem in ipsa Christi cognitione, que nobis contigit, elucidere. *Vorst.* Schol. in loc. g Summam illam dilectionem, Dei scilicet, & proximi, que ex cognitione Christi oritur. *Grot.* in loc. h Quidam in hoc explicando loco frustra se torserunt, ut Hieronymus, qui interpretatur eximiam dilectionem cognitionis Christi, obscuro sensu, & trajectione ita violentia, ut admitti certe non possit. *Beza* in loc.

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towards the Children of Men.

3

those who go this way, do but in vain trouble themselves to produce an obscure sense of the words, not without a more violent transposition than can be well admitted, especially seeing they may be carried without any straining, to a better sense another way.

(4.) Another Reading is that of Ambrose, who renders it, *Scire etiam supereminentem scientiam charitatis Christi*, as if it were not  $\tau\delta\pi\omega\sigma\epsilon\alpha\varsigma$ , but  $\tau\eta\pi\pi\omega\sigma\pi\pi\varsigma$ ; And thus Augustine reads it in his 120th. Epistle, (*mibi*) p. 697. To know the transcendent knowledge of the love of Christ: But this requires a greater mutation of the words than the former, to make it good; nor do I find, or hear of any Original Copy to countenance it, as the other hath. Besides this, Augustine mentions it only *in transitu*; and though Ambrose thus renders the words, yet his Comment is wholly agreeable to the sense I aim at, if it were his, (which yet (i) many learned in Bellar. men do question.) I shall produce instances de script. from him afterwards, and in the mean time shall Eccles. p. leave this, and come to that which I conceive to 64. Geth. Ps. trolleg. p. be the main.

(5.) In the last place therefore, Beza reads 281. the words thus, *Cognoscere charitatem illam River.* Christi omni cognitione superiorem, which our Crit. Sacr. English Translatours follow, and render it as lib. 3. cap. 18. you read, *And to know the love of Christ which passeth knowledge.* Now from this Translation (which is so generally known, and received among us) I am not willing to recede without just occasion, which not finding as to this place, I shall cloze with it, and give you that which I conceive

*The transcendency of Christ's Love*  
conceive to be the true and proper sense, and  
meaning of the words.

### Sect. 3.

The meaning of the words. *dkw* **T**HE Apostle prayes, *That they might know,* that is, (k) not by a bare notional, but affectionate knowledge, such as is accompanied with desire, approbation and love; (l) by an experimental knowledge; (m) that they might know, so as to embrace with the heart, and esteem according to its dignity and worth, this love of Christ.

*The love of Christ,) which some extend to Christ and God the Father; (n) others to God in Christ; (o) others leave it as indifferently applicable to the love which God hath shewed in his Son, as John 3. 16. Rom. 5. 8. Or that love with which Christ himself, the Son of God, hath embraced us, as John 15. 13. (p) Ambrose relates, in his 17. (inibz) strains it to the love of Christ: After the infinite, and incomprehensible knowledge of God the Father, and his unspeakable mercy, he would have us also acknowledge the love of Christ. (q) The like doth A Lapide, and Estius: The loc. in loc.*

*m Ut possit scire, id est, animo complecti, & per dignitatem estimari charitatem Christi. Estius in locu*m*. in Chari. item Christi, & De Patris eandem intelligo. Rollo*m*. in locu*m*. o Quam Christus, & Deus per Christum nobis exhibuit. Tirinus in loc. Quam exhibuit nobis Deus in Christo, vel qui Christus ipse. Et luis Dei nos complevit. Bez. in loc. p Post Dei Patris infinitam, & incomprehensibile cognitionem, & inenarrabilem clementiam, Christi quoque agnosceremus charitatem. Ambros. in loc. q Charitatem Christi, quam exhibuit nobis. A Lapide in locu*m*. Quam nos dilexit. Est. in loc.*

of Christ, which he hath shewed to us, and *Vid.* wherewith he hath loved us. And in this sense Leigh's I shall take it in the ensuing discourse, having Crit. Sacr. spoken of the love of God in Christ from another place, *1 John 4. 9, 10.* *οὐδὲ βαλον.*

Which passeth knowledge.) This admits of a double interpretation.

(1.) To take γνῶσσως, knowledge, objective-  
ly, for that habit of knowledge, which a man  
hath attained in other things, and υπερβάλλεται  
for excelling, as it is used *2 Cor. 3. 10.* and then Theoph.  
the meaning is this, *He prays, that they might know that love of Christ, the knowledge whereof status sci-*  
*exceeds all other knowledge in the world* Whatsoe-  
ver. Now this is a great truth: for our Apo-  
stle elsewhere, as a Minister, prefers it before all  
other knowledge, *1 Cor. 2. 2.* and as a Christian, quum affe-  
before all other things, *Phil. 3. 7, 8.* for which uparet om-  
he had ventured the loss of all, and in compari-  
son of which, he reckoned no more of any thing Marlor. &  
which he had parted with, or had yet besides him, Sacer.  
but as loss and dung, (r) συνύβαλλε, dogs meat, *t Viderè*  
as the word signifies. A very low, and dimi- awem po-  
nishing term, yet hardly low enough to express test Aposto-  
any thing by, which comes in competition with lus respicce-  
Christ, and the knowledge of him. (s) Nor are re ad Gno-  
there wanting such as countenance this exposi-  
tion; (t) And some apply it particularly to that sticos, qui  
hoc superbo  
nomine sese  
nuncupar-  
verunt, à scientiâ, quam sibi peculiariter vendicabat; utitur enim vo-  
cabulo γνῶσσως, nide γνῶστοι; At qui longe maius est scire charita-  
tem Christi, ut pote que universam Graeciam, omniumq; Philosophorum  
scientiam excedit, q; id mysterium charitatis Christi, quâ semper  
sum pro nobis tradidit, in cor horumque cuiusquam non ascendit, sicut in  
genere de hismodi mysteriis sapientiae Christianae testatur Apostolus,  
*1 Cor. 2. Estius in loc. See likewise Dr. Hammond on the place.*

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u *Onatm.* knowledge which the Gnosticks boasted of superat cag- thinking that the Apostle, in the word γνῶσεως, zionem, had a particular respect to them. nempè hu-

manum, n- (2.) The next interpretation is to take  
g, adcō knowledge subjectively, for the faculty of know-  
Angelicam. ing, and υπερβαλλεσθεν for exceeding, that is, Zanch. in as we read it, passing, or surpassing, and then the loc.

w *Sic alibi* meaning is this, He prayes, That they might pax Dei, know that love of Christ, which for its infinite

qua superat greatness is without the compass, beyond, and a-  
omnem bove the reach of humane understanding; nay, it  
sensum, cu- surpasseth all knowledge that is finite, not only  
flogiat cor- Humane, but Angelical, as (u) Zanchy notes on  
di vest'a. Phil. 4. 7. the words. To this sense the generality of Ex-

Calv. in positors, both ancient and modern, Protestants  
loc. and Papists, (which I have met with) do inter-  
Paulus vo- pret the place: For Ambrose and Theophylact  
lens signifi- among the Ancients, I shall have occ sion to  
care infini- cite them in the ensuing discourse; for others, I  
tatem rei refer the more intelligent Reader to the Mar-  
incompre- gin, (w) where he may find their sense in their  
hensibilis in modū own words.  
hunc consuevit

loqu; sic Phil. 4. 7. Sic hoc loco infinitatem hujus charitatis expi-  
mens, ait, eam superiorē omni cognitiōe Roiloc. Quae superat  
humani ingenii c:picum, ut quidem plenē anima. conipi possit. Bez.  
Quae scientiam nostram superat, seu quam nūquam s: in hac in vita  
cognoscere vel exp:ndere possumus. Baldwin. Scire charitatem Christi  
nostram notitiam sui magnitudine excedentem. Dion. Carthus.  
Excedentem notitiam nostram, ac maiorem quam ut penitus a nobis intel-  
ligi possit; ita paulo: inferius dicitur, Dicam posse omnia facere supra  
quam intelligimus. Estius. Excedentem omnēm humānūm cognitio-  
nēm, seu qua: major sit, quam ut perfectē sci: i, intell:gi, vel com-  
prehend: posse. Tiriinus. Quasi diceret, charitas Christi tan:a est,  
ut superet omnēm humānam cognitionem, & scientiam. A Lapide.  
Thus among the Criticks lately set forth together. Scire charitatem  
Christi super iunctum humānum, vel excellētiōrem quam ut cog-  
noscit possit. Vat. Quae tam in ens est, ut omnēm hominūm; scientiam su-  
peret. Ifid. Clar. Among

towards the Children of Men.

Among these, (x) Beza commends this as a plain exposition, altogether agreeing with the foregoing Metaphor, and with that which was written in the 8th. Verse of the unsearchable riches of Christ. (y) Estius in like manner commends it, as the exposition of the Greek Interpreters, and that both easie and plain, so that there is no need of adding any other more difficult, and less probable interpretations. Nor do I find any thing opposed so considerable, as to dissuade me from assenting to them in this Exposition. As for what is objected by that late Reverend and learned (z) Annotator of our own, who thinks this cannot probably be the meaning of the place, that this passing knowledge should signifie unsearchable, and unintelligible, because the Apostle at the same time prayes that they may know it, it hath been long since answered, nor do I think it sufficient to invalidate this interpretation. Yet lest it should ly<sup>e</sup> still as a stumbling block in the Readers way, I shall endeavour the removal of it, and so proceed to that observation which I mainly intend.

In this sense therefore the words contain an Orthodox Paradox : for the Apostle gives the love of Christ this character, *That it passeth knowledge*, and yet at the same time makes it his prayer for these Ephesians, *That they might know it*; and both true ; nor doth he make a vain prayer, which I shall labour to clear in these particulars.

( i. ) The love of Christ passeth the knowledge of every natural man. His natural capacities can never reach the understanding of it; it

**a** Paulus scientiam  
bic statuit,  
que sit om-  
nis notitia  
superior,  
& me ita;  
nam si huc  
facultas  
humana  
conscende-  
ret, frustra  
peteret  
nunc Pau-  
lus ipse,  
a Deo do-

is not obvious to sense and reason, nor can a humane knowledge comprehend how, or why it should be, or what it is: (a) If it did not exceed the comprehension of man's natural abilities, the Apostle would never have prayed for it as a gift from God. And if he have a notion that it is, as he may from the light of Scripture, yet his natural corruptions keep him from any saving acquaintance with it; from any taste and experience of it, 1 Cor. 2. 14. The blindness of his mind keeps him that he cannot know it, and the emnity of his heart keeps him that he will not receive it.

**sari. Calv.** But he writes to believers, and prays for them, in loc.

**Object.** such as he calls Saints, and faithful in Christ Jesus, Chap. 1. 1.

**Answ.**

They were a visible Church, wherein probably all the members were not real Saints, though in the judgement of charity he writes to them, and prays for them as such: But grant they were all real Saints, yet the love of Christ might be said to pass their knowledge: For

**b** 1 Cor. 2.

12.

Rom. 5.

5.

**c** Quisq.  
spiritu Dei

fretus pro

modulo suo

tantum

percipiat

quantum

est satis ad

salutem.

Bez. in

loc.

(2.) Though by the help of the Spirit every believer doth know, and that not only notional- ly, but experimentally, by spiritual sight, taste, and feeling the love of Christ: (for the Spirit of God doth make believers (b) know the things that are freely given them of God, and (c) sheds abroad this love of Christ into their hearts, so that every one who is partaker of the Spirit of Christ, doth according to his measure perceive as much of this love, as is sufficient to their salvation.) Yet their present condition being imperfect, they cannot now perfectly comprehend this love in

its

its fulness and dimensions: for (d) *what we know*, d 1 Cor. 13. 12.  
*we know but in part, and what we see, we see but* c 2 Thes.  
*as through a glass, darkly in this life.* The per- 1. 10.  
fect knowledge of this love is reserved for Hea- f *charitate*  
ven, though even there Christ in his love will be hanc Christi  
(e) admired as much as apprehended: and there- mens hu-  
fore I think (f) Camero states the matter right, *mana ca-*  
when he sayes, *The mind of man (even of him* pit, & non  
who is most spiritual, and most clearly enlight- capit, atq;  
ened: for to him I apply it) doth receive this quod rapi- ix eo capit,  
love of Christ, and doth not receive it, receiving tur in ad-  
it so as to be drawn into admiration, seeing alway miratione,  
somewhat remaining, which he can perceive in- liquid su-  
deed, but yet not so, as to be able to explain the pessere,  
whole of it: Thus he. And to this sense doth quod per-  
(g) Theophylact expound this place: for pro- sentiscere  
pounding this Question, *Seeing it passeth know- quidem pa-*  
ledge, how shall we know it? he gives this Solu- test, atta-  
tion, *First, The Apostle sayes indeed, that it pas-* mēnnoniā  
*seth knowledge, that is, humane knowledge: but percipere, ut*  
*you shall know it, not by humane knowledge, but care totum.*  
by the Spirit. Again, He doth not say that you Camer. de  
shall know this love, how great it is, but only that Eccles.  
it is great, and passeth all knowledge. And (h) An- 220. Et in  
selm excludes the best from a perfect understand- Myroth. p.  
ing of it here: *There is none so wise (sayes he) in* 250.  
*this life, who can perfectly consider so great love,* g. Emī iū  
*but in the world to come it shall be known.* nāōns  
γνῶσεις; πεφτυ ἡ δι γνῶσεως ὑπέρχειν τάπιν  
τίπι, διδρομένης δηλαδή. οὐαῖς ἐστὶ δι αὐθομένης γνῶσεως,  
ἀλλὰ δια πνεύματος ἐπιγνώσεως τάπια. "Ἐπιτι, εἰδὲ τότο εἴ-  
πω, ὅτι γνῶσεις αὐτὴν ποιεῖ τὸ δέν, ἀλλ' αὐτὸν τότο ὅτι με-  
ταξίη δέν, καὶ ὅτι ὑπέρχεις πάντος γνῶσεως. Τότο δέουμεν ὑμᾶς  
πνεύματος μαθεῖν. Theoph. in loc. h Nullus sapiens est  
ad eo in hac vitâ, qui possit perfecte tantam charitatem considerare, sed  
in finitu seculo scierit hac charitas. Ansel. in loc. Object.

## The transcendency of Christ's Love

i Eſſi in  
hac vitā  
præſenti  
plenum hu-  
jus rei nec  
ſenſum, nec  
cognitionē  
affequamur  
tamen co-  
uſq[ue] perſpi-  
ritum Dei  
ſanctūm in  
had already known; and this is that which the  
eiusdem  
ſenſu, &  
apprehensi-  
one profici-  
mus, ut ex  
ipſe effe-  
ctu mag-  
nitudine,  
cauſam &  
forū hunc  
dilectionis  
majore, &  
immense: ē  
effe, in Deo  
ipſo ſtatua-  
mus, quām re-  
ut ab ullo  
corde bu-  
mano, ab  
ullo intel-  
lectu crea-

to tota ejus amplitudo capi poſſit, & contineri. Bodius in Ephes. p. 401.  
k Phil. 4. 11. That perfection of holiness, that accompanieth the  
estate of the resurrection. Trap.

Object. But if they knew the love of Christ already in part, and could not know it perfectly, to what purpose doth he pray for it?

*Ans̄w.* To very good purpose: For

(3.) That knowledge which the Saints have of the love of Christ in this life, is capable of further measures and degrees; (i) and though they could not know it perfectly here, yet they might know more of it, and know better what they sanctum in had already known; and this is that which the Apostle prays for, that they might have a further, and fuller measure of knowledge of this love of Christ, which in it ſelf is so great, as that it cannot be perfectly known in this life; and indeed Christians ſhould in their prayers and desires, be reaching after that, both in respect of grace and comfort, for themselves and others, which they ſhall not fully enjoy, till they come to heaven. Thus Paul for himſelf reached after ſuch a measure of holiness, as the Saints ſhall have at the resurrection of the dead; (k) If by any means I might attain unto the resurrection of the dead. And thus he prays here for these Ephesians, That they might know the love of Christ, which passeth knowledge, and be filled with all the fulness of God.

Sect. 4.

"**B**Y this time I hope you perceive the Apo. The sense  
"of the Apostle's meaning. He prayes, that these E. of the A.  
"pophesians might know, that is, know more, with postles *all w*  
"more clearness, certainty, experience and assurance  
"of the love of Christ; that singular, eminent,  
"excellent love, which yet in it self is so  
"great, that it is without the reach of humane  
"understanding, even that which is most sanctified,  
"to comprehend it fully in the dimensions of  
"it.

Having given you this account of the words, The Observations which I might draw from them are three.

*That the love of Jesus Christ to mankind, is an exceeding great, and incomprehensible love. It is called love passing knowledge.* (1.) *al*

*The knowledge of this love, and improvement therein, ought to be the study of every Christian in this life. The Apostle prayes for it, as that which they should long and labour after for themselves.* (2.) *w*

*Acquaintance with Jesus Christ in the greatness of his love, is an excellent help to stedfastness in the profession of the Gospel, amidst all the difficulties and discouragements of the world. That is the ground of his prayer.* (3.)

It is the first of these which I mainly intend; yet in the handling of this, I shall have occasion to speak something of the other two.

C H A P.



## C H A P I I.

The Point then is this.

Doct. *THat the love of Jesus Christ, which he hath shewed to the Children men, is an exceeding great and incomprehensible love; A love that passeth knowledge.*

## Sect. I.

*An Introduction to the handling of the Doctrine.* **T**HE very first letter of his Name is wonderful, Isa. 9. 6. and he is as wonderful in his love as in any thing else. This is the Golden Mine in the deep things of God, 1 Cor. 2. 10. Then are unsearchable riches in Christ, Eph. 3. 8. and this is the vein that runs through all these riches.

*I Timos exomouo-  
tator, ultimus scopus,  
adeoq. cen-  
trum Scrip-  
ture, ad (1) As Christ is the Center of the whole Scripture*

*quod omnia so the love of Christ is the Center of all that va-  
referuntur, circumference of good things, which poor Christ-  
est Christus ans have, or hope for by him. A love, as far be-  
Gech. Ex- yond the thoughts and understandings of men  
eg. de Sacr. comprehend, as it is beyond their merits to de-  
Scrip. P. serve: so that in handling hereof, I may say as*

(m) Father doth upon the same subject, *I am like m Chrysost.*  
*a man digging in a deep Spring ; I stand here, and as he is ci-*  
*the water riseth upon me ; I stand there, and the* <sup>ted by Mr.</sup> *water still riseth upon me, and no hopes of ever fa-* <sup>Trap on</sup> *the Text.*  
*shoming this Abyss of love.* But if you say, Why  
then do you take such a subject in hand ? I an-  
swer, Though we can never know it all, yet we  
may, and must grow in the knowledge of this  
love of Christ, and dive into this *Sea*, that hath  
neither *bank nor bottome*, and where, as in the  
Salt Waters, *the deeper the sweeter.* So that the  
mysterious depth, and unsearchableness of this  
love, is no *Supersedeas* to our studying and  
preaching, nor to your hearing and learning of  
it. We cannot *preach Christ*, but we must *preach*  
*love*, for he is *Love* : you must give us leave  
therefore to speak of it, though we do but *bal-*  
*butire, stammer it out*, for we can do no more ;  
we can tell you that it is exceeding great, though  
how great it is we cannot tell : only because it  
passeth knowledge, you cannot think we speak  
too highly of it : for (n) *Christ admits of no Hy-* <sup>n</sup> *Christus*  
*perbole* ; and if we speak not all, you cannot <sup>non patitur</sup> *Hyperbo-*  
*blame us, for who can declare it ? neither Men* <sup>len.</sup> *Angels.* And yet in speaking and hearing  
of it, we may say, *It is good to be here*, that when  
we cannot comprehend this love of Christ, we  
may be comprehended by it, which is worth our  
labour.

In the prosecution of this point, I shall shew The Mo-  
you what love I mean, and give you arguments of thod pro-  
its incomprehensibleness, and so apply it.

## Sect. 2.

What love  
here  
meant.  
In gene-  
ral:

To shew you what love I mean; I told you it was the love of Christ before, and I mean in general, his Redeeming love, that love, which he hath manifested and magnified in the redemption and salvation of sinners, (which work lay mainly on the hands of Christ, as to the management, and accomplishment of it) a work appointed and undertaken on purpose to magnifie love and grace, as the work of Creation was to magnifie power, which it doth, in an unspeakable and unconceivable manner.

*More particularly,*

In particu-  
lar,

(1.) I mean that love of the Lord Jesus, whereby, when from all eternity he was the darling and delight of his Father, (o) ever by him, as one brought up with him, and was daily his delight, rejoicing alway before him, yet even then his delights were the Sons of Men. (p) Notwithstanding his most blessed condition with his Father, eissimo non yet so great was his Philanthropie, his love to mankind, that he was so delighted in us, as to be willing to converse with us, and communicate a kind of blessings to us.

*secundum filium, & secundum filium regum suorum.*  
*secundum filium honoris, (2.) That love, whereby he so freely and*  
*minimū dedit, readily undertook the great, and costly work*  
*elector, ut*  
*cum iis versari lubet, & benedictiones omni genere communicari.*  
*Cartwright in loc.*

fallen mans recovery : that when man could not help himself, and all the Angels in Heaven were not able to administer sufficient help for his restoration, but mans redemption had ceased for ever, in respect of any possible assistance from the creature to advance and effect it, then he willingly submitted to it; (q) that when sacrifice <sup>q Psal. 40.</sup>  
 and offering, burnt-offerings and sacrifices for sin <sup>6, 7, 8.</sup>  
 Would not do, then he said, Lo, I come to do thy will, O God. Yea, it was his delight to do this will of God, in saving lost man; and this Law (though a sanguinary Law to him, and that which was to cost him his hearts-blood, his life) was within his heart, as the Psalmist expresseth <sup>r Perfidiſt aures, id est, me tibi</sup>  
 it. He was content to be a bored Servant for the good of mankind: Mine ears hast thou opened, jure perpe-  
 or digged, (sayes he in his Type, v. 6.) <sup>s as al-</sup> two mani-  
 lusion, (r) as some think, to that custome among patum te-  
 the Jews, mentioned Exod. 21. 6. Deut. 15. 17. <sup>t so ad mo-</sup>  
 who bored the ears of their Servants, who liked, rem de quid  
 and were willing to abide in their service. That <sup>Deut. 15.</sup>  
 when he looked, and there was none to help, and he <sup>17.</sup>  
 wondered that there was none to uphold, then his <sup>Grot. in loc.</sup>  
 own arm brought salvation, to allude to that <sup>s Isa. 63.</sup>  
 of the Prophet (s); (t) As his divine power made <sup>5.</sup>  
 him able to effect what he offered, so his love and <sup>Gouge on Heb.</sup>  
 pity moved him to offer his aid for mans Redemp- <sup>p. 433.</sup>  
 tion.

## C

## Sect.

## Sect. 3.

(3.) **T**hat love, whereby he took our nature upon him, (u) not the nature of Angels, but the Seed of Abraham, (w) That he who was rich, should for our sakes become poor; (x) that he (x) who was the Word with God in the beginning, and was God, should be made flesh, and shew himself among us; that he who was the eternal Son of God, should in the fulness of time (y) be made of a woman, whom himself had made; (z) that he (z) who was in the form of God, and esteeming it no robbery to be equal with God, should make himself of no reputation, and take upon him the form of a servant, and be made in the likeness of men, factus est of men, and be found in fashion as a man. This was love, and this love was exceeding great: (a) It was in love only, that God came unto men, servis suis into men, was made man; in love, the invisible God was made like to his own servants. However his other Attributes of Majesty, Power and Glory were eclipsed, yet this of Kindness and Love had a great and clear Epiphany. (b) The kindness and love of God our Saviour, towards man, appeared, sayes the Apostle. (c) The veiling of his Deity, was the revealing of his love. (d) And when his humanity was made known, his kindness could not be concealed: nor was it scit humanae ordinary kindness and love neither, for (as that nitas, iam benignitas latere non potest. Bern. in Epiph. Ser. 1. mibip. 19.

devout

devout Father goes on) (e) Wherein could he in quo  
commend his love more, than by taking my flesh? magis com-  
mune I say, not Adamis, I mean that which he mendare  
had before the Fall. What can so much declare nigkeitatem  
our nature of his mercy, as his taking upon him misery it self? (uam, quām  
What is so full of goodness, as that the word of suscipiendo  
That he God should be made withering grass? (for our carnem me-  
flesh is no better, Isa. 40. 6, 7.) Lord! what am in qua, id  
the best man, that thou shouldest magnifie him? that non carnem  
flesh, and thou shouldest set thine heart upon him? Job 7. Adam, id  
eternal 17. Here man may consider how great Gods care est, non  
(y) be of him; hence he may learn what to think, what qualem ille  
made, to conceive. Acknowledge, O man, how much he casum.  
id, and esteemed thee, by what he was made for thee, that Quid tan-  
should his kindness may appear to thee from his humani- toperè de-  
con him: for by how much the less he made himself in claret m: se-  
likeness by humanity, by so much the greater strewed he ejus, quām  
This himself in his goodness; and by how much the low- quid ipsam  
great: er he is made for me, by so much the dearer he is suscepit mi-  
to men, to me. Thus he: and with him I conclude this seriam?  
visible particular. Quid ita  
lower and quid Dei Verbum propter nos factum est faēnum? Domine! quid est  
selfs and homo, quia reputas eum? aut quid apponis erga eum cor tuum? Hic  
) The attendat homo, quanto sit cura ejus Deo; hinc sciat quid de eo cogi-  
wards et, aut quid sentiat. Quanti fecit te, ex his que pro te factas est ag-  
) The minorem se fecit in humanitate, tanto majorem exhibuit se in bonitate,  
is love. & quanto pro me vilius, tanto mibi charior est. Bern. ubi supra.

## Sect. 4.

f Gal. 4.4. (4.) **T**hat love, whereby he took our sin  
 g 2 Cor. 5. upon him, (f) was made under th  
 ult. Law, (g) made Sin for us, (h) made a Curse  
 h Gal. 3. for us. (i) He was sent in the similitude of sin  
 13. ful flesh; and though he had no sin of his own  
 i Rom. 8.3. yet (k) the iniquities of us all were laid, or mad  
 k Isa. 53. 6. 1 Christus to meet upon him, insomuch as (l) Luther sayes  
 summus he was the chiefeſt of ſinners; not that he commit  
 peccator, teth any himſelf, (for he knew no ſin) but becauſe  
 non quid he took upon himſelf the ſins which we had com  
 ipſe com mitted, and bore them in his own body, on the tree  
 peccataſed for the ſatisfaction of divine Justice, as our Spon  
 quid eſt for and Surety. Thus he was a man of ſorrows,  
 nobis com and acquainted with grief: but he bore our  
 missa ſu grieves, and carried our ſorrows; he was wound  
 scoperit in ed for our transgressions, and bruiſed for our ini  
 corpus ſu quities, the chaffiſement of our peace was upon  
 xim. Luth. Loc. him; he was oppreſſed and afflieted, numbreſ  
 Com. with transgreſſors; his ſoul was made an offering  
 Clas. prim, p. for ſin, and poured out unto death: but it was  
 35. 36. for the transgreſſions of his people that he was thus  
 m Isa. 3. ſtricken, as the (m) Evangelical Prophet hath it  
 3, 4, 5, 7, (n) Thus he hambled himſelf, and became obvi  
 8, 10, 12. ent to death, even the death of the Cross, and  
 n Phil. 2.8. o 1 Pet. 1. redeemed us, (o) not with corruptible things, as  
 18, 19. silver and gold, but with his own precious blood.  
 p Bern. There are three things (p) Bernard to be  
 Serm. de more especially conſidered in the Paſſion of Christ,  
 Paſſ. (mi b) p. 33. The Suffering it ſelf, the Manner, and the  
 Cause;

Cause; in the Suffering his Patience, in the Manner his Humility, in the Cause his Love is commended. Here was love then. It was not a forced, but a free undertaking. *I lay down my life* (faith (q) he) *for the sheep*; no man taketh it from me, but I lay it down of myself; and the ground of this undertaking was his pure and meer love; it was his kind heart that killed him; never was his love so plainly and fairly written, as in the characters of that blood which he shed on the Cross, which he that runs may read: for (r) *If non diligenter et non patetetur Bern. lib. de Pass. cap.* if he had not loved, he would never have suffered. (s) *Hereby perceive we the love of God, because he laid down his life for us.* Therefore we find his love and his suffering joyned together in Scripture: (t) *Who loved me, and gave himself for me.* (u) *As Christ hath loved us, and given himself for us, an offering and sacrifice to God,* of a sweet-smelling savour. (w) *As Christ loved the Church, and gave himself for it.* And this love was great, exceeding great: for if he had not loved much, he would never have suffered so much as he did: (x) *the greatness of his love may be considered in the greatness of his Passion.* But here how easily might I lose my self in so large a Field, were I not confined? let it serve therefore to tell you in general, That his pains were intolerable, his sorrows unsufferable, his whole Passion unconceivable by any but himself, who by enduring, was fully acquainted with them. His whole life, from first to last, was but one continued Passion: but the extremity of all, was in the cloze of all, which doth more eminently bear that name. Oh! how doleful a Tragedy

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— y<sup>our</sup> Totum was this ! what dreadful things did he suffer then pro corpore from all hands ! Heaven, Earth and Hell, God, vulnus.

<sup>z</sup> Mark Men and Devils, all laying load on him. (y) He endured much in his Body, by spitting, pricking,

<sup>14. 33. 34.</sup> The words buffeting, scourging, racking, nailing, piercing, are all

till it was all but one wound : but he endured more in his Soul, (which indeed was the soul of

Dafnēs, his sufferings) insomuch as he was (z) sore am-

aduocareiv, zed, and very heavy, exceeding sorrowful, even

teiavos unto death ; and being (a) in an agony, his sweat

was as it were great drops of blood, falling down to the ground ; this made him cry out, (b) My

God, my God, why hast thou forsaken me ? till at

last (c) he bowed his head, and gave up the Ghost. (5.)

Creed. Blessed Lord ! whither did thy love carry thee (mibi) p.

and how great was that love, which carried thee 385. 40.

Cartwright thus far for us ! The Jews said, when he shed on the tears over dead Lazarus, Behold how he loves

Creed. p. him ! Joh. 11. 36. but with much more reason 160.

Leigh's may we say, when he shed his heart-blood over

Crit. Sacr. us that were dead in trespasses and sins, Behold wor

a Luk. 22. how he loved us ! Because of that excessive love

44. (faith (d) Bernard) wherewith God loved us San

b Mat. 27. neither the Father spared the Son, nor the Son Ad.

46. himself, that he might redeem a Servant ; tru

c Joh. 19. excessive, because it exceedeth all measure, at the

30. d Propter bounds, and plainly surpasseth all things. At the

nimiam the e was no sorrow like to his sorrow, so there

charitatis was no love like to his love. In the Greek Litur

qui nos gy there is mention made (and that justly) of hi

dilexit De- us, nee pa- unknown sufferings : be sure then they were the

ter filio, nec fruit of his unknown love : nothing but love cou

fibi filius ipse pepercit ; verū nimiam, quia & mensuram excedit, modum sup

rat, plane super-emens tu: veris. Bern. Serm. in Paſt. p. 34.

make him suffer, and nothing but great love could make him suffer such grievous things, as he did for our sakes. (c) We may discern his wounds of love through his Wounds; he bled love at every vein; his drops of blood were love-drops, Part 2. p. and the more blood he shed for us, the more love he deserved to us, and the more love he deserves from us. I. p. 447.

## Sect 5.

(5.) That love, whereby in his own due time he (f) calls, and coverts unto himself his Elect, who from all eternity were given him by the Father; and by virtue of Union with his Person, through a Spirit of faith, gives them communion in his blessings and benefits, as they are able to receive in this world.

Behold world, giving them from his own fulness, grace for grace; Wisdome, Righteousnes, Sanctification and Redemption; Acceptance, Adoption, Remission, Obsignation; Regeneration; truition, Sanctification, Liberty, Peace, Joy in sure, at the Holy Ghost, and whatever may make them happy in this world, and hopeful, so there as heirs of eternal life, in the world to come. In a word, that whereby he loveth them, and washeth them from their sins in his own blood, and makes them Kings and Priests unto God, and his Father; which deserves that Doxology which is there annexed to it, to be breathed forth by all who have an interest

Ezek. 16. terest in it, To him be glory, and dominion, for  
 8. ever, Amen. Indeed it is a day of power,  
**2 Cor. 11. 2.** which a soul is brought into the participation  
**Rev. 1. 5. 6.** Non laus iste, these priviledges; yet it is power mixt with love  
 set, nisi di- called therefore a time of love. Christ draw  
 lexisset; for it is & suaviter, strongly by his power, an  
 qmē non yet sweetly by his love. And though this lo-  
 prius lavit, may lye hid and concealed for the present, b-  
 et postea di- reason of those convulsions and terrors whic  
 prius di- accompany some mens conversion; yet it ly-  
 lexisti, & at the bottome, riseth up, breaketh forth at last  
 postea la- when the wooed soul is won to Christ, an  
 vit. Rich.  
 de S. Vic- espoused to him as a chaste Virgin, and had  
 tore in loc. tasted the sweetness of his fellowship, and know-  
 ut citatur the richness of those possessions and priviledges, i-  
 à Gerh. in which he hath estated her: then, I say, it ap-  
 Homil. pears, and leaves the man full of gratitude, ye-  
 má p. 804. of admiration, upon sense of the exceeding grea-  
 x. 1 Tim. 1. ness of that love, which hath brought him to a  
 13. &c. this. Thus it was with Paul, (x) who upo-  
 y. vers. 14. consideration, that he who was a blasphemer,  
 z. vers. 17. persecutor, and injurious, should obtain mercy  
 P. p. ardore erumpit in and that Christ Jesus should come into the world  
 istam ex- to save him, the chiefeſt of ſinners, is raised an-  
 clamatio- even ravished with the thoughts of it, and cry-  
 nem, quia de- out, (y) The grace of our Lord Jesus was ex-  
 verba qui- ceeding abundant towards me with faith, and lou-  
 bus ſuum which is in Christ Jesus, and then, as if he want-  
 gratitudi- ed words to express his gratitude, he breaks ou-  
 nem expri- into thole ſignificant expreſſions of his affect  
 maret. Nā Epiphobe- on, (z) To the King eternal, immortal, invi-  
 māta p. recipue locum habeat, ubi ab urperc orationem cogitur, quia u-  
 maginitudo ſu- erat. Quid autē in Pauli conuertione admirabilius? Qua-  
 quā nō ſimil omnes admonet ſuo exemplo, nunquam de gratia divina  
 uocationis eſſe cogitandum, quin tandem efferamur admiracione. Cal-  
 in loc. fible,

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sible, the only Wise God, be Honour and Glory,  
for ever and ever, Amen.

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Sect. 6.

**T**HAT love, whereby through his (a) intercession, grace, (b) power, spirit, and (c) miseration of Angels, he keeps those whom he hath thus called, and converted unto that Kingdome, Glory, Inheritance incorruptible, undefiled, and that fadeth not away, which he hath purchased, and is reserved in heaven for them whither he entered, as their (e) fore-runner for them, (f) going before to prepare a place for them, from whence, (g) when the times of refreshing and restitution of all things shall come, (h) he will descend with a shout, with the voice of the Archangel, and with the Trump of God; and (i) will come again, and take them, with all his members to himself, that where he is, they may be also, not being satisfied, as not being compleat without them, who are (k) his body, the fulness of him that fills all in all. A matter of strong consolation to believers, that all they have by Christ, is not confined to this world : for (l) if in this life only we had hope in Christ, we were of all men most miserable ; and that their hopes and reverensions by Christ in the world to come, are so secured by him, that they are as safe and sure, as if they were in hand, and present possession. All which is the fruit of admirable love : (m) for the foundation of all our mercies, present or future, enjoy-

ed

a Joh. 17.

b Heb. 7. 25.

b Joh. 10.

27, 28, 29.

c Heb. 1.

d 14.

Psal. 91.

e 11, 12.

f 1 Pet. 1. 4.

g 5.

d Heb. 9.

e 12, 15.

f Heb. 6.

g 20.

f Joh. 14.

h 2.

i Acts 3.

j 19, 21.

k 1 Thes.

l 4, 16.

i John 14.

m 3.

k Eph. 1.

l 1 Cor.

15, 19.

m Bishop

Reynolds.

n on Psal.

o 110. ( mi-

p. 232.

q 40.

ed or expected, is an overflowing of love in Christ without stint or measure; a turning of heart, rowling and sounding of bowels, a love which surpasseth knowledge, which is as much beyond the thoughts or comprehensions, as it is above the merits of men. To conclude this, As there was an infinite price laid down to purchase Heaven and glory for us; and an infinite power laid out, in calling and keeping the Elect to the possession of the purchase: so it was, and is no less than infinite love, that inclined Jesus Christ to lay down that price, and still inclines him to lay out that power on the behalf, and for the benefit of dearly bought, and as dearly beloved souls. This is the love that I mean; and if the devout and diligent Reader would be further affected with it, I referre him to the holy Rapture of Bishop Hall on this subject, first Printed in a small Volume, with another Treatise, called *Christ Mystical*, and now inserted in the third Volume of his Works, in Folio.

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C H A P,



### C H A P. III:

**M**Y next work is to give you the *Argu-* (2.)  
*ments*, by which the incomprehensible The in-  
greatness of this love of Christ may be *confirmed* comprehen-  
and *demonstrated*. nes of  
Christ's love co-  
firmed by  
Argu-  
ments.

And they are such as these :

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#### Sect. I.

**I**T must needs be great and incomprehensible Arg. I.  
love, passing knowledge, because it is the  
love of Christ. It was said of Gideon, Judges 8.  
21. *As the man is, so is his strength*; and it must  
be said of Christ, *As he is, so is his love*. Now  
he being an infinite person, his love must needs  
be infinite love, or else he would not love like  
himself. He was *Man* indeed, that he might  
be capable of loving us in such a way as we need-  
ed: but he was *God* also, that he might accom-  
plish the ends and designs of his love, which \* *Quos suo*  
were our Redemption and Salvation: now *tempore*  
Christ being God, and so infinite in his nature *compeget*  
(which is a piece of every Christians *Creed*, and *elcinus*  
those who deny it now, will \* *feel it to their* *Dei filius*.  
shame and sorrow another day) that love which *Ater.*  
Probl. loc.

**n** Infinitū, is in him, and inseparable from his Essence (so secundum quod infinitum, est ignotum. Bed. Ax. Philos. p. 97.

**o** Vide Lessli librum de summo bo. no. p. 54. &c.  
**Glanvils** *Vanity of Dogmatizing.*  
**p** Job 5. 9.  
**q** Job 38. 39, 40. 41.  
**Chapteers.**  
**r** Eccles. 11. 5.  
**s** Jer. 17. 9.  
**t** Ezek. I. 26.  
**u** Psal. 77. 39.  
**w** Job 11. 7, 8, 9.

God is Love, 1 John 4. 16.) is undoubtedly infinite; and as soon may (n) finite creatures (such as we are) comprehend that which is infinite, be able to comprehend this love of Christ. Alas! there are lower and lesser things which puzzle and non-plus the most reaching heads among us, and how shall we then be able to read this? (o) The natural Works of Creation and Providence have many secrets which we cannot dive into, many riddles which we cannot unfold: for (p) he doth great things, and unsearchable, marvellous things without number. Who can answer the Queries put by the mighty God to (q) Job? (r) Who knoweth the way of the Spirit? or how the bones do grow in the Womb, her that is with Child? The formation, quickening, growth of a Child in the Womb, is a mystery to us. Who is there that is fully acquainted with the introduction, nature, and working of his own soul? which, as now it is, is (s) a caitiful above all things, and desperately wicked. Who can know it? Who can see the (t) wheel within the wheel, the secret spring of Providence that moves and turns the many, and seeming ly crosses revolutions in the world? (u) Who can trace God's way in the Sea, and his path in the great Waters, and his footsteps, which are unknown? and how then (w) can we by searching find out God? can we find out his love to perfection? It is as high as Heaven, what can we do. It is deeper than Hell, what can we know? The measure thereof is longer than the Earth, and broader than the Sea, to allude to that of Zophar

to Job. How can we understand the love of Christ's heart, who are such strangers to the lusts of our own hearts? for (x) who can understand <sup>x Psal. 19.</sup>  
 12. <sup>y Isa. 40.</sup>  
 12. <sup>z Quantiū  
 est quod neq;  
 scimus!</sup>

l<sup>y</sup> errors? saies the Kingly Prophet. Let him that thinks to attain unto it, first (y) measure <sup>y Isa. 40.</sup>  
 the Waters in the hollow of his hand, and mete out <sup>z Quantiū  
 est quod neq;  
 scimus!</sup>  
 12. <sup>aa</sup>

the Heaven with a span, and comprehend the dust of the Earth in a measure, and weigh the Mountains in scales, and the Hills in a ballance, as the Prophet speaks. Study it we may, and must make it the chief of our studies, to know it experimentally and savingly: but yet after our most diligent study, and the highest knowledge of it, which we can attain unto in this life, we must sit down content with that learned man's

Motto, in reference to Science in general, (z) How much is there which we know not! and say as Father Paul of Venice was wont to say, Quo magis The more we study it, the more we see, how little studiis in- or nothing we understand of it. Even Agur himself, though a very wise man, yet in his own thoughts, in respect of the knowledge of God and Christ, was but at the first beginning of his Catechism, (a) What is his Name? and what is his Sons Name? But to shut up this, As soon as may a man find out God, who is unsearchable, as find out the love of Christ to perfection: for God is love, and Christ is God, and his love like a Prover. Epistles. Quest. de Ter. viii. p. 86. bimself, infinite. That's the first. 4.

## Sect. 2.

b Omnia diligit Deus que fecit, & interea magis diligit creaturas rationales, & in illis eas amplius, que sunt m.m. bra unigeniti sui, & multo magis ipsum. The Minor is proved from the place forementioned, which will strongly conclude that which I bring it for. There is no doubt, but as the Father is Fons Deitatis, the Fountain of the Deity, so he is Fons amoris, the Fountain of love; loc. com. Exges. p. 295. ex Augustin. Christ. (b) The Father loves the Son according to both his natures; according to his divine nature he loves him so perfectly and ardently as himself, that is, with an unmeasurable love; according to his humane nature, he loveth him creatures; with a principal love, above all the creatures besides. Now Christ saith here, that he hath loved us, as his Father loved him, which questionless is in a most transcendent manner.

I know to and some of the co-  
(c) M thus, loved y the last Christ, ble Arg as if the love to is but e Father have lo again. preters to lie be his love him is received in the last believer but for (1.) or it is Beza wate; C wards (2.) c p o cum pretes ex facere

all his only begotten Son. Pater diligit filium secundum utramque ejus naturam, quia secundum naturam divinam diligit cum tam perfecte, & fervide sicut seipsum (viz.) amore immenso; secundum naturam veridictum diligit eum amore praecipuo, magis (viz.) quam cuncta simili creatura. Dion, Catth, in loc. (mibi) p. 854. I

I know there are that expound this Scripture to another sense, which must not pass without some consideration, that it may not prejudice the conclusion which I would draw from it.

(c) Maldonate would have the words to run thus, *As the Father hath loved me, and I have loved you, so continue in my love*; taking love in the last clause, for that love, by which we love Christ, and the two former branches for a double Argument, to urge continuance in that love; as if the meaning were, (d) *Continue in your love to me, because my Father loveth me*; and it rum verē, is but equal that you should love him whom the Father loves so much; and likewise, because I have loved you, and therefore you ought to love me again. But he confesseth, (e) that all the Interpreters which he had read, do take the comparison gendūm se to lie betwixt the love of the Father to himself, and his love to his Disciples, and I shall not follow him in his singularity, when the commonly received sense is so clear and plain. Nor is love in the last clause to be taken for that love, which believers bear to Christ, as he would have it, but for that love which Christ bears to them.

(1.) The very words found to this sense: or it is Μανετε εν τῃ αγαπῃ τη επικη, which Beza well translates, *Manete in illâ meâ charitate; Continue in that my love, (f) which I bear* towards you, as he expounds it.

(2.) Besides, this best agrees with that which p. o. cum eos libi amorem debere. Idem. e Omnes quos legerim interpretes existimant comparationem Christum non nisi in se & p. sacre. Idem. f In charitate, quâ ego vos prosequor. Bez. in loc.

Vide plura goes before, and that which comes after. Immediately before he mentions his *love* to them in Gerh. Harmon. in loc. p. 1008.

*Sicut impense & infinile me dilexit pater, sic ego vos impensis & infinito diligo.* love and his own again, v. 10. And immediately after, he compares his Father Cart. Har. signifies his Fathers love to him in one part Metaphr. in loc. p. 927. the verse, so Christ's love in the other part, signifieth his love to them. It appearing then by the

*Significat h* considerations, that Christ's love to them is her non vulga meant; the Argument which he useth for the re dilectionem suam continuing in his love, is drawn from the greatness of it, in respect whereof it would be no erga ipsos, only their duty, but their priviledge to continue in it; and the greatness of this love he sets forth esse, qualis esse solet by way of comparison, which because he could not find on earth, (for as to any humane creature promonans, riso it is altogether matchless, as I shall shew you more afterwards) he fetcheth one from esse, qualis heaven, and sayes, he loved them as his Father created him, and that must needs be with an excess ipsius, exceeding great, and incomprehensible love. So mor. Nota terpreters generally expound it, a taste whereof I shall give you in the words of some of them sum non (g) As my Father hath loved me greatly and tantum nos finitely, so do I love you greatly and infinitely priorem di. lexisse, ut thus doth Mr. Cartwright paraphrase it. (h) est, nos diligimus eum, quia ipse nos dilexit prior, 1 Joh. 4. 19. etiam talem esse ejus erga nos amorem, qualis est ille Dei amor, hoc infinitum, & incomprehensibilem, &c. Rolloc. in Johan. p. 796.

signif

signifieth ( fayes Rolloe in loc. ) that his love towards them was not common and ordinary, nor such as is wont to proceed from the creature, but it was such as is the love of God the Creator himself: Note therefore, that Christ did not only love us first, as it is 1 John 4. 19. We love him, because he loved us first, but also, that his love towards us, is such as is that love of God, that is infinite and incomprehensible. The love of Christ

towards his own, (as Mr. Hutcheson observes in his Comment on this place, Doct. 3.) is matched autem ex less, and can be resembled by no love on earth, hoc ultimo but is like his Fathers love to him, as being eternal, exhortatio sincere and intimate, incomprehensible, infinitus argu- mēto, quod mente and unchangeable, as the other is. Let Christus Gerhards note on the place seal up this testimony. (i) We may gather from hence (fayes he) credentes that Christ loves believers with the highest and summo & ineffable love, seeing he loves them so as he is loved amore pro- of the Father, than which nothing can be decla- sequitur, red more sweet, more pleasant to a godly contrite si quidem heart: for what can we desire more, if we are ita diligit assured that we are so loved of Christ, as he is eos, ut ipse loved of the Father? Who can doubt, but that it ligitur, quo is the highest and ineffable love? There is indeed nabit quic- a difference in this, That the Father loveth quam dul- Christ our Mediator, as God, per naturam, na- cius, nabit jucundius himself; as Man, per gratiam unionis, by the coreli pio grace of Union, because the humane nature is nunciani & contrito potest; quid enim uerius desiderare possumus, si certi sumus, nos ita a Christo dilig- at ipsa patre diligitur, quam nemo dubitare potest esse summam & ineffabilem dilectionem? &c. Gerh. Harm. p. 1010.

assumed into the person of the Word. But Christ loves believers by grace and adoption. But there is an agreement in this, That first, as the Father loved Christ from eternity, so Christ hath loved us from eternity. Secondly, As the Father loves Christ truly, sincerely and ineffably, so Christ's love to us is true, sincere and ineffable. Thirdly, As the Father out of

**k** Quomo-  
brem verē  
dicitur,  
Eph. 3. 19.  
**Amorem**  
**Christi** om-  
nium huma-  
nam intel-  
ligentiam  
superare.  
**Cart. Har.**  
p 930.

love bestowed all blessings upon Christ as Man, so Christ out of love bestoweth blessings of all kinds upon us. Fourthly, As the Father loveth Christ constantly, and for ever, so Christ also loveth us constantly and for ever: so that upon the whole matter we may conclude, as Mr. Cartwright doth his Comment on this place (k) That it is truly said, as it is in the Text, That the love of Christ passeth all knowledge.

That's the second Argument.

### Sect. 3.

**Arg. 3.** **M**Y third Argument for the exceeding greatness, and incomprehensibleness of the love of Christ, shall be drawn from the infiniteness of it, in respect of its dimensions: (1) It hath pleased the Father that in him should all fulness dwell, and all fulness of love, as well as anything else. The Apostle speaks something of the dimensions of it, in the Verse preceding the Text, v. 18. where he ascribes length and depth, breadth and height to it; and then concludes it to be a love which passeth knowledge.

I know that some of the Ancients have applied in Paulus this to several things, which I willingly omit, as not conducing to my present purpose, nor indeed agreeable to the Apostles scope, which is to magnifie the love of Christ, and engage the Ephesians in the study of it: and therefore (m) Calvin, with other Expositors, conceive that the Apostle understands nothing by these dimensions but the love of Christ, of which he speaks so immediately after: Only the Question is, From whence the expression is taken. First, Some think it may be an allusion to the heaving and waving of Offerings among the Jews under the Law, which you find mentioned, Exod. 29. 26. On which words (n) Fagius Longe sati- in his Annotations upon the Chaldee Para- phrase hath this note out of the Hebrew Doctors, That there was a double Ceremony used in some of the Jewish Sacrifices, and particularly in this, which was for the consecration of their Priests: The one was an heaving upward and downward, and this was called (Terumah) from (Rum) Elevare, to heave; The other was a moving forward and backward, on the right hand, and on the left, that is, from East to West, and then from North to South, and this was called (Tenu- phah) from (Nuph) agitare, to wave. Thus the shoulder of the Ram of Consecration was to be heaved, and the breast waved before the Lord, v. 26. 27. called therefore the Heave-offering, and Wave-offering. These Ceremonies (according to (o) Rabbi Solomon) were thus performed; Moses did put his hands under the hands of Aaron and his Sons, who held the things that

p Ad desig- Were to be offered, and first lifted them upward  
nandum, then drew them downward, and afterwards di-  
quòde ea if- them Eastward, Westward, Northward &  
serabant Deo, qui Southward. The Jews had a good meaning  
caelo, & these Rites: (p) for hereby was signified, Th  
terre, & God was the Lord of Heaven and Earth. An  
quatuor or- we may make a good use of it ou- selves, (q)

bis parti- Ministers would learn from hence, how Wishe  
bus domi- natu. Lyr. their heart, and with all their strength they shou  
Cart. Fag. give themselves unto the Service of God in  
ut suprà. Church, with much labour, and manifold affi  
q Ains- eltions, even as the Prince of our salvation w  
worth on the place consecrated also through afflictions, 2 Cor.  
r Moralem 4. &c. Heb. 2. 10. And if both Ministers at  
considerati- People would learn, how with raised and enlarg  
onem qui addunt, mi- hearts and minds they should be c. nversant in  
hi proban- things of God, as the learned (r) River pointsi  
tur, agita- unto; who also tells us, that (s) Christian Inta  
tione petio- preters refer this Rite to Christ, that hereby m  
ris, & armi- be shown, how largely the merit and benefic  
exaltatione monitos nos Christ do extend, and what is the amplitude  
fuisse toto his Kingdome. (t) Beza and Grotius think, th  
pettore, & the Apostle might have respect hereunto in th  
opere invi- place, and so doth Bodinus. 2dly, Others take  
gilandum to be a Metaphor drawn from (u) Mathematici  
esse divi- nis, excita- ans, who make the dimensions of solid bod  
to semper to be the breadth and length and depth, whi  
animo. Ri  
vet. in Exod. mihi p. 1157.

s Interpretes Christiani cum Ritum  
Christum referunt, ut indicetur, quām latē patet eius benificium,  
meritum, & quās regni illius ampliū isto. Idem. ibid.  
Grot. & Bod. in loc. u Que addita hic sunt, a Mathematicis  
sumpta sunt, qui solidum corpus sive sic definunt, quod habeat lati  
dinem, longitudinem, & profunditatem, quas terminos ad Christi  
lectionem transferunt. Arct. Thus Ba'duin Rollac. &c. on the place

dimension

dimensions the Apostle transfers to the love of Christ, and one more than is usually attributed unto bodies, viz height: (w) for indeed the love of Christ is beyond all natural dimensions: but whether it hath respect to one or the other, or both of these, the application of these dimensions to the love of Christ, according to the sense of Interpreters, will serve abundantly to confirm that which I bring it for. Thus therefore it is expounded by divers of them: First,

w Infinita  
relinquen-  
dæ sunt ab  
arte. Bed.  
Ax. Philos.  
p. 99.

That the length of Christ's love notes its eternity, and that both *a parte ante, backward*: thus he sayes, *I have loved thee with an everlasting love*, Jer. 31. 3. and his delights were with the Children of Men, before they had a being, or the World its beginning, Prov. 8. 31. And also *a parte post, forward*: thus its said, *Having loved his own, which were in the world, he loved them to the end*, John 13. 1. εἰς τέλος, in perpetuum,

for ever, according to (x) Chrysostomes gloss, x<sup>v</sup> Εὐαγγελίου he continued alway loving them. Thus according to the Hebrew, (La Netzech) and (Le Gnolam) διεκώς. Gerh. Hart. in finem, and in eternum are all one, as Psal. 103. 9. and (as (y) one observes) the scope of Chrysost. this speech is to shew, how Christ's heart and love would be towards them, even for ever, &c. You have both put together, Psal. 103. 17. where the mercy of the Lord is said to be from everlasting to everlasting upon them that fear him. Second-

ly. The heart of Christ in Heaven,

&c. p. 8.

ly, The breadth of Christ's love notes its extent unto all the Elect, in all Ages, of whatever Nation, sex or condition, without any respect of persons. Thus he is said to be the same yesterday, to day, and for ever, Heb. 13. 8. and would

have all men to be saved, and come to the knowledge of the truth, that is, all ranks and sorts of men, 1 Tim. 2. 4, wherefore he bids his Apostles go, and teach all Nations, and preach the Gospel to every creature, Mat. 28. 19. Mark 16. 15. For there is no difference betwixt the Jew and the Greek, but the same Lord over all is rich in mercy to all that call upon him, Rom. 10. 12. There is neither Jew nor Greek, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free, Male nor Female, but Christ is all in all, and they are all one in Christ Jesus, Col. 3. 11. Gal. 3. 28. Thirdly, The depth of it notes its condescension to the lowest depths, to draw sinners from thence, of which the Psalmist speaks, Psal. 86. 12, 13. I will praise thee, O Lord my God, with all my heart; and I will glorifie thy Name for evermore: for great is thy mercy towards me, and thou hast delivered my soul from the lowest Hell. Fourthly, The height of it notes its reaching up to the joyes of Heaven and happiness, and carrying up souls thither: I will come again, and take you to myself, that where I am, there may you be also, John 14. 3 Father, I will that those also whom thou hast given me, may be with me, where I am, that they may behold, that is, enjoy my glory, John 17. 24. You see the Dimensions of Christ's love; Now let a poor Christian set himself about the meditation of this love in these its dimensions; he may sooner lose himself, than find out this love to perfection. Alas! if a poor, finite, short, and dim-sighted creature begin to look backward into eternity past, to find out the

rise of this love ; and then look forward into eternity to come, to follow the reach of it, how soon must he be fain to sit down, and acknowledge himself far short, and utterly uncapable of ever reaching the length of it ? If he again consider, how much love every poor sinner needs, and how the love of Christ hath filled, and furnished so many thousands and millions of elect souls in all ages past hitherto, till it hath lodged them safely in glory ; and then consider again, how many more are yet to spend upon it, unto the end of the world : he will rather cry out in admiration, *Behold ! what manner of love is this ! how great ! how unmeasurable ! than be able to say, he hath measured the breadth of it.* And then if he consider, from how great a \* depth of misery it redeemeth, and to how great a height of happiness it raiseth poor sinners, viz. from a close Prison to a choice Palace, from a low Dungeon to a high Throne, from pressing Chains to a pleasing Crown, from the blackest darkness to the brightest light, from intolerable torment to unspeakable joy, from most grievous bondage to the most glorious liberty, from doleful and cursed communion with damned Spirits, to delightful and blessed communion with God in every person, and glorified Saints and Angels ; from a state beyond expression or conception for shame and misery, to a state unspeakable, and inconceivable for glory and happiness ; in a word, from the lowest Hell to the highest Heaven ; he may well conclude with the Apostle, That it is a love which passeth knowledge : sooner may the thou hast deepest head, the clearest eye, the largest heart advanced be me !

\* Dilectio be swallowed up of this love, than be able Christi no- comprobend it fully in these dimensions : for (a  
bis proponi- tur in cuius \* Calvin well notes upon these words) The lou  
meditatione of Christ which is propounded to us, is so large  
nos exerce- subject. that we may exercise our selves in the  
amus dies meditation of it day and night, and plunge ou  
ac noctes, selves into this boundless, bottomless Ocean, in  
& in qua we be swallowed up of it : but we can never per  
nos qu si fectly understand it. That's the third Argo  
deme- ga- mus Calv. ment.

in Eph. 3.

48.

### Sect. 4.

**M**Y fourth Argument is this, The love of Christ must needs be exceeding great and incomprehensible, because it never had, nor is capable of a parallel instance among the Sons of Men. If Men were able to express such a love as this of Christ's, they might be able to know his love, as I can understand the love of man to man, because I am able to express the same to others : but Christ's love never was, nor ever can be paralleld : his love to mankind is a much above theirs one to another, as the Heavens are above the Earth, Isa. 55. 8. 9. If all the affection of the whole Creation were resident in one particular person, yet it would lie as much short of the love of Christ, as finite doth of infinite : and therefore our Saviour fetcheth comparison from Heaven whereby to set forth, and sayes, He loved us, as his Father loved him, John 15. 9. which I made my self

con-

cond Argument. \* The degrees of love are to be measured both by the object and matter of it. <sup>\* Gerhard</sup> Harmon. (1.) In respect of the object; the lowest degree is, when a man loves one that loves him, and doth good to him, Mat. 5. 46. Luke 6. 32, 33. The next is, when one loves him by whom he is not beloved, and from whom he receives no benefit; The highest is, when one loves his enemy, who doth not only not love him, but hate him; nor only doth him no good, but heaps injuries upon him, Mat. 5. 44. Luke 6. 35. (2.) In respect of the matter three degrees likewise may be reckoned: the lowest, when one doth good to his Neighbour, out of the substance which he hath; the next, when he bestows all the goods which he hath, of body, mind and estate upon his Neighbour; the highest, when he lays down his life. Now though there may be found, who will lay out themselves, and their estates for the good of those who love them, and are beneficial to them; nay of those that love them not, and are no way beneficial to them; yea that hate them, and have done them ill turns; yea, though there may be some (but very rarely) found, that have laid down their lives for their lovers and friend yet where can we find an instance of those who have laid down their lives for enemies, and injurious ones, save this of Christ's laying down his life for us? The height of all humane affection is expressed in two places of Scripture, John 15. 13. Rom. 5. 6. which amounts to no more than this, The laying down of life for friends, for good men, scarcely for a righteous man, which circumstances render it unworthy

\* Majorem unworthy to be laid in the ballance with the low which  
charitatem of Christ, who laid down his life for the ungodly of a  
nemo habet, quam for sinners and enemies, Rom. 5. 6, 8, 10. Hiero-  
niui animam consideration whereof, Bernard breaks out the migh-

¶ suam ponat pathetically,\* Greater love than this hath no man them  
quis pro that a man lay down his life for his friends : but us lo  
amis suis. thou, O Lord, hadst greater love, who didst lay down  
Tu majo e thy life for thine enemies : for when we yet pr  
habuisti, were yet enemies; we were reconciled by thy death, & so  
Dominus, ponens eam both to thy self, and to thy Father. What other and su  
pro inimi  
cis; cum love either is, or was, or shall be seen like to the holy m  
enim adhuc  
inimici es. love? Scarcely for a righteous man will one die, see th  
semus, per  
mortem tu  
am & tibi  
reconciliati  
sumus, &  
patri. fins, who camest to justify sinners freely, to make his Pe  
servants brethren, captives co-heirs, and Expand  
iles Kings. Thus he. Give me leave here, Famili  
lay before you some examples of the love of the 17. I  
children of men towards one another, as the third b

**Q**uoniam  
autem vide-  
debitur  
esse, vel  
are recorded in *Sacred Writ*, or in other Histories, and we shall still find the love of Christ beyond the highest and noblest of them.

(1.) We read of those who have gone far called  
fore huic love to their Countrey, and the people with whom Scept  
similis cha- they have lived. Moses and Paul, for their Con- her li  
ritati ? treymen the Jew, the one sayes to God, If th' thens  
Vix pro wilt not forgive their sin, blot me, I pray the love to  
justo quis out of the Book which thou hast written, Exo- will  
moritur; 32. 32. The other sayes, I could wish that my lives.  
tu pro im- self were accursed from Christ for my Brethren  
piis passus es, moriens my Kinsmen according to the flesh, Rom. 9. Cimb  
proper de- be sac  
lita no- obtain

stra, qui venisti iustificare gratis peccatores, servos facere fratres, captivos liberares, Exules Reges. Bern. de Pass. Dom. (missus Author Pag. 34; si vides)

the *in* which words, (whether we understand them  
ungodly of a temporal death absolutely, according to  
Hierome, or of eternal death conditionally, if it  
out thought be, if it were possible, as others take  
b no man them) (y) were words of eminent and stupendi- *y Vocis il-*  
*ands: bruis love, as the learned Rivet observes, who,* *la fuerunt*  
*didist though he saw no inconvenience in either tense,* *eximii &*  
*when yet preferreth the former, as less liable to ex-*moris.** *Riv-*  
*hat other and sufficient to express the affection of these od. (mibi)*  
*ee to the holy men, who chose to dye, rather than live to p. 1190.*  
*one dye see their People destroyed and rejected. (z) It z Multum*  
*g for ou was great love and affection in David towards charitatis*  
*, to make his People, when he desired that the Lords in isto Rege*  
*and Esop and might be stretched out against himself and apparer.*  
*heret Family, rather than against them, 2 Sam. 24. Pet. Mar-*  
*ve of the 17. It was no less love that moved Esther to ha-*  
*as the card her own life, for saving of the Jews, who*  
*er His were her own Countreymen, and designed to*  
*Christ be destruction by the plot of wicked Haman, re-*  
*solutely venturing into the Kings presence un-*  
*one far called, and against Law, which, if the golden*  
*th whom Scepter had not been held forth, had cost her*  
*their Com- her life, Esther 4. 16. Even among the Hea-*  
*d, If the thens there have been found those, who out of*  
*pray the love to their Countrey and People, have parted*  
*a Fulgos.*  
*n, Exod. with the lives of their Children, yea their own de dictis,*  
*to that m lives. (a) C. Marius waging War against the factisqz,*  
*Brethren Cimbrians, was warned in a dream, that if memorab.*  
*om. 9; he sacrificed his Daughter Calphurnia, he should lib. 5. capa*  
*obtain the Victory, which he did, and overcame*  
*ere from his enemies. The like did Erechtes, as the same*  
*om. (mib) Author informs me, and adds, That the great-*  
*ness of his Love to his Countrey, overcame his fa-*  
*therly*  
*whi .*

**b** Valer.  
Max. lib.  
3. cap. 6.  
mibi p.  
261. 262.

therly affection towards his Daughter. (b) *Curtius* and *Decius* among the Romans are famous. The former for leaping into the Earth, when opened it self, and, as was said, would not be closed till the best thing in Rome were cast into it. The latter, for rushing into the midst of the Enemies, when his party were like to be overcome. Battel by them; both to the loss of their own lives for the preservation of their Country.

**c** Idem ibi-  
dem. p.  
264.

(c) *Cudrus* likewise among the Grecians is renowned, who being King of Aibens, and understanding from the Oracle at Delphos, that the War which then greatly wasted that Country would not be ended, unless he were slain by the hand of the Enemy, ventured incognito into the Enemies Quarters, and by a wound given to one of the Souldiers, provoked, and procured his own death.

**d** Valer.  
Max. lib.  
4. cap. 7.  
p. 213.

(2) We read of those who have ventured far in love to their friends. *Jonathans* love to *David* was wonderful, passing the love of Women, 2 Sam. 1. 26. He loved him as his own soul, 1 Sam. 20. 17. insomuch as he incurred his Fathers displeasure; and hazarded his own life in his excuse and defence, v. 27, to 34. Great was the love of (d) *Damor* and *Pythias*, two Pythagorean Philosophers: for when one of them was condemned to death by *Dionysius* the Tyrant, the other offered to dye for him: But greater the love of those who did indeed dye for their friends, (e) as *Volumnius* did for *Lucullus* who hearing that *M. Antonius* had slain his friend, because he took part with *Brutus* and *Cato*, made great lamentation for him, and con-

**e** Idem ibi-  
dem. p.  
210.

tinued so to do, till he was brought before Antonius, to whom he spake after this manner, Command me, O Emperour, to be forthwith carried to the Body of Lucullus, and slain there: for I ought not to survive him, who have been the cause of his unhappy Warfare. This was no sooner asked but it was granted, and he being brought to the place where his dead friend lay, after he had kissed his right hand, and taken his head into his bosome, he was presently beheaded besides him. The like friendship was betwixt Tapeus and Zogius in the Kingdom of China, and the like fate happened to them, as I find it recorded by a late (f) Author. Tapeus being by the Empe- f Martini-  
rour condemned to dye for no just cause, Zogius us Histor.  
not able to bear it, and being moved with the sa- Sicice. ai  
larity of his friend, exposed himself to apparent Dec. prim.  
danger on his behalf, often rebuking the Empe- p. 116. 117.  
rour for it with great freedome, who at last being enraged, said, Thou openly discoverest thy self to be a Traitor, who to favour a Friend, art not afraid to offend a King. To which Zogius for vindicating of himself, answered boldly, You are mistaken, O Emperour: He that is true to his Friend, will be so to you; nor is it fidelity towards you, to forsake a guiltless Friend. You have condemned to death my Friend, who is innocent, convicted of no crime, against all Laws, and the custome of good Kings. Because I desire to preserve him, I came under suspition of treason: but what affinity hath Rebellion with faithfulness, goodness and love? I defend the cause of my Friend, that you may not deal unjustly and tyrannically, being faithful to both, but more to

you : for both he that preserveth the innocent doth and well, but he that rectifiesthe erroneous doth better. Then the Emperour in a fury said, Either leave Kin off your prating, or dye with your Friend. To whom Zogius answered, It doth not become the honest man, for the prolonging of his life, to assert that which is lawful and right ; nor, for the avoiding of death, to confute by his deeds other things which he hath spoken agreeable to reas him, The things which I have spoken tend to the upon That you may see how unjust a death you occaſe done to Tapeus : for where there is no fault, there is no room for punishment. The Emperour vexed at this constancy, commanded them both presently to be slain, not knowing (sayes the Historian) That it is more glorious to dye in the maintaining of friendship, than to preserve one's life by unfaithfulness.

(3.) We read of great love among others Relations. (g) Urbinius Papinius the Roman had a Servant, who hearing that the Souldiers were about to slay him, came to him, and chang'd Apparel with him; took his Ring and put it on his own finger, and letting him out at the back door, went and lay down in his Masters Bed, that when the Souldiers came, taking him for example the Master, they slew him, who willingly chard death to save his Masters life. This was great love in a Servant. (h) Tiberius Gracchus having found two Snakes in his House, was told that upon letting go the Male it would be sudden death to his Wife, and to himself upon letting go the Female : but he preferring his Wives life before his own, commanded the Male to be kill'd. Job.

g Clark's  
Mirror.

fol. p. 209

<sup>b</sup> Valer.  
<sup>al</sup> Max. p.  
202.

and himself dyed soon after. This was great love of a Husband to his Wife. (i) Cabadis; Clark's King of Persia being Deposed, and shut up in close Mirror. Prison, and his Brother Blazes set up in his room, fol. p. 293.

the Wife of Cabadis first procures Horses to be  
se, to be laid in the wayes, and then ingratiating her self  
r, forthwith the Prison-Keeper, got leave often to visit  
deeds to her Husband. At last she changed Apparel with  
to reas him, and he getting thereby out of Prison, fled  
d to th upon those Horses, and at last recovered his King-  
on occasio dome again: but she being discovered, was by  
t, there the command of Blazes cruelly put to death. This  
our vex was great love of a Wife to her Husband.  
both pr I was great love in David as a Father, which  
es the H made him mourn as he did for Absolom, though  
dye in it ungrateful and ungracious Son, and to wish  
serve on that he had dyed for him, 2 Sam. 18. 33. And  
it was great love of a Son to a Father, which  
ong othe was shewed by one of Toledo (as (k) Fulgosus k Fulgos.  
e Roman relates the story) whose Father being condemned lib. 5. cap.  
Souldio dode, he never left entreating by prayers and 4. p. 159.  
and charars, till he obtained that his Father might be  
and pu released, and himself killed in his room. I am  
the bac sensible how far beyond my first intentions I  
ers Bed, have enlarged my self in the mention of these  
g him f examples; and therefore craving the Readers  
ing chardon for this excursion, I shall quickly ac-  
was gre ommodate the whole to my present purpose,  
acchus ha when I have given one instance more of brother-  
was tol love among Christians, the rule whereof is  
be sudd very high, That from the consideration of  
letting the love of Christ, in laying down his life for us,  
ves life we ought to lay down our lives for the Brethren;  
o be killed Job. 3. 16. and this example which I am now

*I Clark's  
general  
Martyrol.  
p. 52.*

The same story I find in Ambrose his second Book concerning Virgins; only the names of the persons are not mentioned.

*Tom. 4.  
(mibi) p.  
100. &c.  
Masons*

*Acts of the  
Church.*

*p. 11.*

*Marc. M. -  
rul. Spalat.  
de institu.  
benè vi-  
vendi. lib.*

*3. cap. 2.*

*p. 226.*

*Andr. Hon-  
dof. Thea-  
trum His-  
toricum. (mi-  
bi) p. 499.*

*11.*

to mention, comes up to it. In the seventh Persecution under Decius, (1) at Antioch, Theodora a godly Virgin, refusing to sacrifice to the Idols, was condemned by the Judge to the Stake which Sentence being executed, there were many wanton young men ready at the door, to press into the House where she was: but one of the Brethren, called Didymus, putting on a Souldier's habit, would have the first admittance, and coming in, he persuaded her to change garments with him, and so she in the Souldier's habit escaped away, and Didymus was left to the rage and wondring of the people, being found a murderer. Herupon he was presented to the President, whom he presently confessed the whole matter professing himself to be a Christian, and soon condemned; which Theodora hearing of, thinking to excuse him, she came and presented herself to the Judge as the guilty party, desiring that might be condemned, and the other excused: but the cruel Judge neither considering the virtue of the persons, nor the innocency of the cause, inhumanely condemned them both, first to be headed, and then burnt, which was accordingly executed. Here was great love; and indeed have all along singled out the most eminent instances which I have met with, of love among the Children of Men. But yet all this is short of Christ's love towards us: For (1.) There is so vast a difference betwixt persons suffering, that the best of them are to be compared with Christ, who is worth thousand of us; and the life which he laid down infinitely more valuable than ten thousand ours.

(2.)

(2.) The death which they underwent, was in <sup>Fate or</sup> a debt which must have been paid by all of them <sup>equidem</sup> sooner or later; whether they would or no: <sup>magna charitas est,</sup> but Christ lay under no obligation to die, only <sup>ritas est,</sup> <sup>cum quis</sup> he voluntarily undertook it for our sakes. <sup>p. o amico.</sup>

(3.) The objects for which they suffered, <sup>ponit animam;</sup> vix were amiable and obliging: It was for a Country, for a Master, for a Wife, for a Husband, pro bono publico, for a Child, for a Father, <sup>et quis mo-</sup> for a fellow-Christian: but it was otherwise <sup>etiam longe</sup> <sup>hac charita-</sup> here: Christ died for ungodly sinners and enemies, as I told you before: so that if we consider <sup>major est,</sup> Christ in the greatness and glory of his person, and Man in his meanness, vileness and opposition to himself; and then consider love <sup>ponit animam;</sup> breaking forth from Christ so far towards such mankind, a one, as to shed his blood, and lay down his life modi amor for him, and that upon no other account, but inter homines his own free and undeserved love, it may make us reperire cry out with admiration, How great is his love! Christ goodness! how great is his love! This is that <sup>stus autem</sup> <sup>pro initia-</sup> which raiseth the love of Christ so far above, <sup>cis</sup> his out of our sight and reach: (n) That so great mortuus a person should love so low, and vile ones, as we est; ergo were; so much, and that freely: For (to use quodam a- the words of (o) Ambrose) who can gather a more, cuius exemplum

nullum extat inter homines, nos prece et us est. Rollocc. in Joan. p. 808. In tantus nos dilexit tanum, & gratis, tantillos & tales. Ber. de dil. Deo. p. 296. o Quis enim potest colligere mysterii hujus charitatis rationem, ut & Deus huminis causa homo secreteur, deinde moreretur pro hominibus, pro servis Dominus, pro creaturâ Creator, pro impius Pius? Propter quid ita nos dilexit? Aut ut quid nostrum habebret, qui nullius indiget? nunquid non charitas <sup>hac super scientiam</sup> hominum est? Aut quis hominum poterit hanc charitatem alicui exhibere, quanquam impar sit, ac per hoc supremissimâ humana commissa? Ambros. in Test. reasor

p Non enim reason of the mystery of this love, that God for est pater, Mans sake should become Man, and then dye for non mater, Men; the Lord for Servants, the Creator for cus, non a his Creature, the Holy One for the Ungodly. Wherefore did he thus love us? What was it in quam, qui gain of ours, who himself stands in need of nothing? Is not this love above the knowledge of men? or, Who among the Sons of Men can fthen this love to another, though there be no companion, and in this surpasseth all humane conception? Was ever love like this? No, it is incomparabile: for (as (p) one speaks) There is neither Father, nor Mother, nor Friend, nor any other, who hath loved us so much as thou, O Lord, who hast made us: Let therefore, I beseech thee, o most loving Lord, the hotly-flaming, and sweetly-flowing force of thy love swallow up my mind from que sub cae. all things under Heaven, that I may wholly cleau to sunt, i.e. unto thee, and be only fed, delighted, and even overcome with thy sweetness. That's the fourth Argument.

¶

moris, ut totus tibi inhaeram, soliq; suavitatis tuae dulcedine pascar, ditter, inebiur. Idiot. Contemplat. de Amore Divino. cap. 5. (mibi) 353.



## CHAP. IV. Sect. I.

**M**Y next Argument shall be taken from Arg. 5; the way which God takes for the representing and applying of this love to us, that we may have some apprehension of it, and acquaintance with it.

(1.) For Representation. The love of Christ appears to be incomprehensible, because the course which is taken for bringing us to some sight of it, is by mediums and reflections. The light of the Sun is so strong and piercing, and our sight so weak and tender, that our eyes are dazzled when we look directly upon it: and therefore the best sight we have of it is by some medium or reflection. Such is the love of Christ: the beams of it from the (q) Sun of Righteousness are so strong, that it would soon overcome our weak and dimm sight to look directly upon it, and therefore he shadows it out to us, and reflects it upon us, that we may discern something of it. You know how the Church under the Old Testament had Christ and his Love shadowed out under Types and Sacrifices, and we have the representation of the same Christ, and the same Love (for (r) he is the same yesterday, to day, and for ever) under the Word and Sacra- ments, which are the glasses, by which we see darkly, and know in part that love of Christ,

which we cannot see directly as it is, nor know perfectly in this life. Indeed ours have advantage of theirs in point of clearness: but still the representations which we have are by medium not immediately, which we cannot bear. Throughout the Scripture we have the love of Christ to his people shadowed out under the semblance of such relations, as are nearest, and most obvious to us, and best known by us.

- f Isa. 40. of a (f) Shepherd to his Flock, of a (t) Mother to her Children, of a (u) Head to the Body, one (w) Friend and (x) Brother to another, a (y) Husband to his Wife, &c. Now God doth hereby condescend to speak to us, as were in our own Idiom and language, that we might have some glimpse of that love reflected through these relations, which we cannot fully conceive, nor understand as it is in itself. To which I add this also, That the main end of Christ's coming in the flesh, and taking our nature upon him, was to bring himself nearer to us, not only that he might be capable of expressing his love to us in such a way as we needed, by suffering and ministering for us, but also that we might be more familiarly acquainted with his own, and his Father's love towards us, as he gave a (z) Exegesis and declaration of it in our nature, which in itself passeth knowledge.
- g Joh. 1.18. (2.) For Application. The love of Christ appears to be great and incomprehensible, for much as after it hath been declared and represented in that plain and familiar way which you have heard of, yet so far short are we of understanding it to any good purpose, by our own re-

son, and abilities of nature, that without the help of the Spirit, we cannot attain unto any saving knowledge of it. This therefore is the great work which the Spirit hath to do in the Church, and for which he proceeds from the Father and the Son, namely to bring the Elect to a sight, taste and experience of this love of Christ, and to lead them on unto further measures, and higher degrees in this knowledge and experience, till they attain perfection. To this end our blessed Saviour being to leave the world, leaves a promise of the Holy Ghost to supply his absence, Joh. 16. 7. and he tells us what his office and business should be, both in reference to the world, and in reference to Believers. In reference to the world, that were yet strangers, his business was to bring them <sup>a Nequè enim nos</sup> <sup>illumineat</sup> to Christ, to know and taste of his love, and <sup>ut abducat vel tantillum a christo absconditi,</sup> that, by convincing them of sin, righteousness <sup>et iustitiam</sup> and judgement, v. 8, 9, 10, 11. In reference to Believers, that were already called and converted, his business was to bring them to further acquaintance with Jesus Christ, and fuller <sup>illo, qui in Christo sunt absconditi,</sup> experience of his love. Thus he tells them v. 14. <sup>refret.</sup> In (a) He shall glorifie me: for he shall receive of summa, mine, and shew it unto you; He shall give you non alius further insight into the mysteries of my love, quam Christus, which I could tell you of myself, but that you nos locuplescant, <sup>ut ejus per omnia illusteret.</sup> cannot bear them now, v. 12. The Apostle <sup>rat Spiritus</sup> confirms this, who tells us, That as no man knows <sup>tus, ut ejus</sup> the things of a man, but the spirit of man which gloriamur in him, so no man knows the things of God, but <sup>per omnia</sup> the Spirit of God, 1 Cor. 2. 11. But how then Calv. in come any of us to know them? Why, says he, loc.

God hath revealed them to us by his Spirit, v. 10  
who is therefore given to believers, that they  
may know the things that are freely given them.

b *Apostolus per Dei dona ipsum Christum imprimis, modo ferè unum intelligit, quum nihil nobis nisi in Christo sit largitus. Bcz. in loc.* The love of God is shed abroad in our hearts by the Holy Ghost, which is given to us, Rom. 5. 5. The first sight, and further tastes of the love of God in Christ, is from the Holy Ghost. Now as the gift of the Spirit is in it self a great gift of love, and indeed next to the gift of Christ the greatest, (the Evangelist makes it equivalent to all good things, Luke 11. 13. compared with Mat. 7. 11.) so it argues the love of Christ to be exceeding great, that the glorious Spirit of God is given on purpose to bring us to acquaintance with it. If we were able to comprehend it of our selves, there would be no need of the Holy Ghost's influence, and assistance to bring us to the right understanding of it. That's the fifth Argument.

## Sect. 2.

Arg. 6.

ii

**M**Y next Argument is this, The love of Christ must needs be a love passing knowledge, because those who have attained to the highest pitch in the knowledge of this love, do yet fall far short of knowing it to perfection in this life; and yet the present fruits and effects of what they do attain unto, are very great and incomprehensible.

prehensible. This Argument hath two Branches, and both tend to confirm the truth in hand.

(1.) Those who have attained to the highest pitch in the knowledge of this love of Christ, do yet fall far short of knowing it to perfection in this life, which is an undoubted evidence of its incomprehensible greatness. Alas! it is but little, very little, which the best of Saints do know of it here upon Earth, in comparison of what is to be known, and shall be known of it by them in Heaven. Even Paul himself, who went as far as any in the knowledge of Christ and his love, yet confesseth that he (c) saw but through a glass darkly, and knew but in part. When he speaks of Christ, he speaks of him as one in whom are (d) unsearchable riches; and when he mentions the love of Christ in the Text, he (e) calls it a love which passeth knowledge. Ask a Saint that hath had the fullest and longest knowledge and experience of Christ, and his love, and he will tell you, he hath gotten no more than what leaves him admiring the fulness which is in Christ, which he is never able to comprehend; he will tell you of a plus ultra still, which which he can never reach; an Abyss of love, which he can never fathom. It pleaseth him indeed to live and dye in the study and meditation of it, yet without hopes of coming to the perfect knowledge of it, though he should live Metbuselah's age; he will confess himself at last pars eorum to be a mere Ignoramus in the things of Christ, qua scimus est minima and (e) that the greatest part of what he knows, pars eorum is but the least part of that which he knows not. qua nesciuntur. The devout Author of the Contemplations of Divine

vine love concealed himself, and set them forth under the name of *Idiota*, and *Idiot*, it may be from an humble apprehension of his own ignorance of that love which he wrote of. But it is not to be understood as arising from any fault on the Spirits part, as if he were not able to reach this love perfectly; but on our part, because being finite and frail creatures, we are no subjects capable of receiving it fully as it is. Indeed if Christ should let forth himself in the fulness of his love towards his *Saints*, consider'd in their present mortal and imperfect estate, they were never able to bear it, but must use the language of Christ to his *Spouse*, according to our Translation; (f) *Turn away thine eyes from me, for they have overcome me.* (though as spoken by Christ, it is otherwise interpreted by (g) *Expositors*.) And therefore God is wont to reserve the fullest draught of this sweetest wine till last, to strengthen his *Children* against *Satan's* assaults, (which are usually fiercest towards their latter end) and to sweeten their passage hence, which is accompanied with such admirable effects, as is a further evidence of the greatness of that love from whence it proceeds, which is the second Branch of the Argument.

(2.) The present fruits and effects of what Believers do attain unto in the knowledge of Christ's love, are many times so great, as do undoubtedly argue the love it self to be far greater. If the fruits of this love be such as pass understanding, this love it self must needs do so much more. *Quod iefficit tale, illud est magis talum.* And yet so it is. The Apostle makes mention

g Ains-  
worth in  
Loc.

of such things as (h) eye hath not seen, nor ear heard, neither have entered into the heart of man, prepared by the Lord for them that love him: which is primarily to be understood of those Favours and Love-tokens which God bestows upon his people here; that Gospel-joy, and present comforts which Saints have in this life; that premium ante premium, for he reserves not all for the life to come, but gives a few Grapes of Canaan in this Wilderness. Thus in another place he makes mention of (i) the Peace of God which passeth all understanding, which Believers experience whiles they are here below, to the keeping their hearts and minds as in a Garrison, against all assaults. And another (k) Apostle tells us of a joy unspeakable, and full of glory, which believers have from Jesus Christ, and the sense of his love apprehended by faith. The present peace, comfort and joy of a Christian in this life, is many times unspeakable and unconceivable, that passeth all understanding: how much more then that love which influenceth all this? If there be so much in the fruit, the effect, the stream, what is there in the root, the cause, the fountain? Surely the love of Christ must needs be exceeding great, when the spreading of it abroad into the hearts of his people by his Spirit, in a little more than ordinary measure, whiles they are upon earth, doth so transport them into an extasie of unexpressible joy and consolation, as sometimes it doth; especially those discoveries of himself, and manifestations of his love, which he makes to some of his special Favourites towards their dissolution,

k 1 Pet. 1.  
8.

cc

11

I M. Deights  
Sermon at  
the Funer-  
al of Mrs.  
Brettergh,  
p. 16. 17.

disolution, which I hinted before, and sh  
here give a double instance of it in two famou  
Christians; the one is of (l) Mr. John Hollan  
an eminent Minister of the Gospel in his time  
He, the day before he dyed, as often before,  
then more eagerly, called for a Bible, sayin  
Come, O come, death approacheth, let  
gather some flowers to comfort this hour  
which being brought, he turned with his own  
hands to the eight Chapter of the Epistle to the  
Romans, and giving the Book to a stander by  
bid him read. At the end of every Verse he made  
a pause, and gave the sense of it. Having thus  
continued his Meditation and Exposition for the  
space of two hours, or more, on the sudden  
said, O stay your reading, what brightness  
this I see? Have you light up any Candle?  
To which he that stood by, answered, No, it is  
the Sunshine: for it was about five a Clock in  
clear Summers Evening. Sunshine (saith he)  
nay, it is my Saviours shine: Now farewell  
World, welcome Heaven: the Day-star from

This is  
in her life, on high hath visited my heart; O speak it when  
which was written by I am gone, and preach it at my Funeral: God  
a Friend, dealeth familiarly with Man; I feel his Mercy,  
and joyned with I see his Majesty, whether in the body or out  
the Sermon fore- of the body I cannot tell, God knoweth; but  
mention-ed; and I see things that are unutterable.

The other is of (m) Mrs. Katharine Brettergh, a gracious Gentlewoman, of the Family of the Brwens in Cheshire. She, in the beginning of that Sicknes whereof she dyed, had a very sore conflict with Satan, who prevailed so far, as to bring her into great doubt and fear concerning her

her condition : but it pleased God before her death, to bruise Satan under her feet, and to make her more than a Conquerour, filling her with joy, and peace in believing : so that the joy of her heart broke out at her lips, in such expressions as these. Whiles her Husband read the 17th. Chapter of John, when he came to the ninth Verse, she cryed out, *O Lord Jesu, dost thou pray for me ? O blessed, and sweet Saviour, how wonderful ! how wonderful ! how wonderful are thy Mercies !* Then reading the 22d. Verse, with marvellous joy she uttered the words of David many times over, *I confess before the Lord his loving kindness, and his Wonderful Works before the Sons of Men : for he hath satisfied my soul, and filled my hungry soul with goodness.* When he came to the 24th. Verse, she said, *Now I perceive, and feel the countenance of Christ my Redeemer is turned towards me, and the bright-shining beams of his mercy spread over me.* And then again remembing some passages in that Chapter, she said, *O my sweet Saviour, shall I be one with thee, as thou art one with thy Father ? and wilt thou glorifie me with that glory which thou hadst with the Father before the World was ? And dost thou so love me ( who am but dust and ashes ) to make me partaker of glory with Christ ? What am I, poor wretch, that thou art so mindful of me ? Oh how wonderful ! how wonderful ! how wonderful is thy love ! Oh thy love is unspeakable, that hast dealt so graciously with me ! Oh I feel thy mercies, and oh that my tongue and heart were able to sound forth thy praises as I ought,*

and

The transcendency of Christ's Love

and as I willingly would do! Afterwards she had these expressions, Now blessed Lord, thy comfortable presence is come; yea Lord, thou hast had respect to thy Handmaid, and art come with fulness of joy, and abundance of consolations; O blessed be thy Name, O Lord my God. Again, a Christian Friend coming to see her, and marvelling at her exceeding joyes, desired the continuance of them; whereupon she burst out, and said, Oh the joyes! the joyes! the joy that I feel in my soul! oh! they be wonderful they be wonderful! they be wonderful! And again, not long after, she said to a Minister who came to see her, Oh! my soul hath been compassed about with terrors of death, fear within and fear without; the sorrows of Hell were upon me, knots and knowres were upon my soul, and roaring Wilderness of woe was within me: but blessed, blessed, blessed be the Lord my God, who hath not left me comfortless; but like a good Shepherd, hath he brought me into a place of rest even to the sweet running Waters of Life, that flow out of the Sanctuary of God; and he hath led me into the green Pastures, where I am fed, and exceedingly comforted, &c. Oh! blessed be the Lord! Oh! blessed be the Lord, that hath thus comforted me, and hath brought me now to a place more sweet unto me than the Garden of Eden. Oh the joy! oh the joy! the delightsome joy that I feel! Oh how wonderful! how wonderful! how wonderful is this joy! Oh! praise the Lord for his mercies, and for this joy, which my soul feleth full well; Praise his Name for evermore. And thus she continued, till at last she slept in the

the Lord. Now from all this put together, I conclude, That seeing the *love* of Christ shed abroad in the hearts of his people, hath such admirable effects to the filling of them with such unspeakable joy and *comfort*; and seeing it is but little in comparison, which the highest, best, and most privileged Saints do know, and taste of this *love*, here below: surely this *love* must needs have an exceeding great, and incomprehensible fulness in it self. That's the sixth Argument.

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### Sect. 3.

MY next Argument is this, It appears to be Arg. 7.  
a love which passeth knowledge, because  
When the spirits of just men shall be made perfect  
in Heaven, where they shall know, and receive  
most of this love; yet even then they shall not be  
able to comprehend all of it, but rather be com-  
prehended by it. Its true, that in Heaven the  
capacities of the Saints shall be enlarged to the  
utmost, and they shall be filled according to  
that enlargement; they shall want nothing to  
make them perfectly blessed; they shall have as  
much of this love in the beatifical fruits of it, as  
they can hold, and shall be able to hold incom-  
parably more than now they can: but yet even  
then and there they will not be able to hold it  
all: for that which is infinite, can never be  
comprehended by that which is finite, there be-  
ing no proportion betwixt them. So that  
what

n Dr. Sclater on the 21. is true of the love of our Lord ; its too big to enter into us, therefore we must enter into it. As a large Vessel put into the Ocean takes in of the water till it be full, yet cannot contain it all, but when it can hold no more is swallowed up : so the Saints, who here sip and taste the love of Christ, shall in Heaven drink more of it, till they be everlastinglly swallowed up by Jesus Christ, even at his second coming when he shall take up his Saints to be where he is, Job. 14. 3. to behold, that is, enjoy his glory, Job. 17. 24. will even then be admired all them that believe, 2 Thes. 1. 10. admired for that love which brought them thither ; and admired for that glory which they shall enjoy there, as the fruits of this love. (n) The measure of the glory will be so great, as shall fill the alter & verd enjoyers with wonder at the grace ; beholders with no less than admiration at the power of the bestower. When a glorified Saint shall consider himself raised from the dust, yea the dung hill, to sit with Princes, to be made like, and equal to the Angels, to see God, and enjoy an exceeding great weight of glory, when he bath deserved no such matter, but the contrary, and though millions of men, his equals, if not bettered, passed by, how will it fill such a one with extolling, and admiring the rich grace and love of the great God, and our Saviour Jesus Christ ! We our selves (says (o) Rolloc) do now comprehend, quod illa caritate toti implebitur in Deo est : saltem id scimus, quod illa caritate toti implebitur ex D:me est omnia in omnibus. Rolloc. in Joan. p. 706.

at. 2 give the love of God to be shed abroad in great  
 too bi plenty into our hearts by the Holy Ghost, which is  
 ter im given unto us : but we are not able to comprehend  
 n take it altogether at once in this life. And in the life  
 contain to come, we shall be amazed at that admirable  
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 here hclude this, how exceeding great must that love  
 his gl needs be, which the Saints in glory shall not be  
 niredu able fully to comprehend ! That's the seventh  
 elmire Argument.

## Sect. 4.

MY last Argument, wherewith I shall con- Arg. 8.  
 clude what I have to say, as to the Do-  
 trinal part of this Proposition, is this, The  
 equal i love of Christ must needs pass all humane, (p) for <sup>P</sup> Omnes  
 ceeding superat cog-  
 h deser- sursurasseth all Angelical knowledge. The An-  
 d thos- gels being pure Intelligentia, of pure Intelligen- ntemp<sup>t</sup> hu-  
 nos hu- tates, and of larger capacities than the rest of the manam, a-  
 ne with creatures, do know more than we ; yet their deoq; An-  
 nd less knowledge is but like that of the creatures, Zanch. in  
 Christ infinite and limited ; (q) though by their natu- loc. ut su-  
 lebima- al knowledge they know many things, yet not præ-  
 lebima- all things. There are many things which they q certissi-  
 lebima- are ignorant of : they know not the hearts of <sup>mum est</sup> Angelos  
 & multa sciunt, multa tamen etiam nescire. Estius in Sententia  
 2. dist. 7. p. 75.

n Dr. Sclater on 21. is true of the love of our Lord ; its too b  
Theſ. p. to enter into us, therefore we must enter into it. As a large Vessel put into the Ocean take

*ll* *o Nos ipſi ſentimus effundi amorem Dei in cordi noſtra c. pi- oſa copia per Spiritū Sanctum, qui datus eſt nobis : ſed totum ſemel comprehendere: in hāc vi- tā non poſsumus. In ſure of the glory will be ſo great, as ſhall fill the alterā verā enjoyers with wonder at the grace ; beholder- vīta ſtupe- with no leſs than admiration at the power of the bimus ad. beftower. When a glorified Saint shall conſider admirabilē himſelf raised from the dust, yea the dunghill illam dile- Elionem, to ſit with Princes, to be made like, and equal neq; tamen the Angels, to ſee God, and enjoy an exceeding etiam tūm and eternal weight of glory, when he bath deſer- animus creature etiam glo- fand, yea millions of men, his equals, if nos hu- rificatæ better, paſſed by, how will it fill ſuch a one with poterit in- extolling, and admiring the rich grace and lou- finitam il- of the great God, and our Saviour Jesus Christ tam totam comprehen- We our ſelves (ſayes (o) Rolloc) do now per- dere, que in Deo eſt : ſaltem id ſcimus, quod illā charitate toti implebitur.* *en D: me ejus opnia in omnijs. Rolloc, in Joan, p. 706.*

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given unto us: but we are not able to comprehend  
it altogether at once in this life. And in the life  
to come, we shall be amazed at that admirable  
love, though even then the mind of a glorified  
creature shall not be able to comprehend all that  
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all things. There are many things which they <sup>Certissi-</sup>  
are ignorant of: they know not the hearts of <sup>mum est.</sup>  
Angelos

Si multa sciunt, multa tamen etiam nescire. Estius in Sententia  
2. diff. 7. p. 75.

men,

men, 1 Kings 8. 39. nor many things to come, Isa. 41. 23. nor the time when the Day of Judgment shall be, Mat. 24. 36. This great mystery of Christ, and his love in redeeming and saving of Man, the very Angels themselves knew not at the first: for as the Apostle speaks Eph. 3. 9. *It was from the beginning of the World hid in God; nor could they have known it at all by a natural knowledge.* If all the Angels in Heaven had sat in counsel from the beginning of the World to this day, for contriving a way to save man, *salv. i. Dei justitia,* they could never have found it out; nor could they have known it when it was contrived, if he who contrived had concealed it: but they came to know it at the first by revelation from God. How soon it was revealed to them, is not revealed unto us, and therefore cannot be determined by us: yet this appears, that the knowledge which they had of it by revelation, was not compleat at first, but was improved by observation and experience. \* Hence that distinction of the knowledge of Angels (among the Schoolmen) into *Natural, Revealed and Experimental.* Their natural knowledge was improved, *quoad speciem,* by Revelation: by it they know that which they knew not before, and their knowledge by revelation was improved *quoad gradum,* by Experience: by it they knew in fuller measure what they knew before, they knew the substance of it by revelation, by the circumstances of it more clearly and fully by experience and observation. Gods revealing to them at first in the general, hath made the

\* Leigh's  
Body of  
Divinity.  
p. 271.

more eager in pursuit of the particulars; hence it is said, *1 Pet. 1. 12*, *That the Angels desire to look into the mystery of Christ and the Gospel;* and the words there used are emphatical, ἐπιθυμία, which signifies an earnest, strong, and unsatisfied desire; προσεγγίζειν, which signifies a diligent and accurate inspection, to look and pry idò nun-narrowly, by stooping down to see the inside of cupanur, things that are obscure, and under cover. It's quod Deus thought to be an allusion to the posture of the Cherubims, which were put upon the Mercy-seat with their faces looking down into it, *Exod. 25.* Now there are two wayes especially, by which the knowledge of Angels in the Mystery of Christ and his love, seems to be improved.

(1.) By the Church. This is clear from *Ephes. 3. 8, 9, 10.* where the Apostle tells us, that the manifold Wisdome of God is made known by the Church to the Principalities and Powers in heavenly places, that is, the Angels, (so called (r) because of their Princely power under God over the Kingdome of the World;) and this he fayes was one intent of his preaching the Gospel. If it had not been for the Churches sake that God would reveal so glorious a mystery, the Angels in Heaven must have been for ever ignorant of it; and after they had received notice of it by private revelation from God, yet was their knowledge of it encreased by Gods dispensations to, and in the Church, by reason whereof the Church was (s) a glass, in which they saw, quam prius et obseruauit the manifold Wisdome of God, and got further and fuller experience of the mystery of Christs love, and our redemption thereby.

F Thus

Thus by the Prophecies and Promises of the Old Testament, and by the performances and preaching of the New, and by the Providence and Ordinances of both, (whereof the Church was the seat and center) the Angels came to further acquaintance with Christ, and the way of mans salvation by him, which they desired to look into.

(2.) By Christ himself; by beholding and attending upon him in our nature, both as humbled on Earth, and exalted to glory in Heaven. This is that which the Apostle reckons as a part of the great Mystery of Godliness, *1 Tim. 3. 16.* that Christ *was seen of Angels.* They knew Christ was to come into the World by Divine Revelation; they knew more of him by those Prophetical Prædictions which were made of him, & more yet by attending upon him, & ministering unto him whiles he was in our flesh upon Earth, carrying on the Work of our Redemption; and yet more by beholding of him now he is glorified in Heaven, sitting in our nature at his Fathers right hand: And yet even now they know not all of Christ, and his love towards us there is that in Christ which dazles the sight, and exceeds the comprehension of the glorious Angels. Now if the love of Christ passeth their knowledge, surely it must needs surpass ours.

And thus I hope I have sufficiently cleared and confirmed the truth of my Assertion, *That the love of Jesus Christ is exceeding great and incomprehensible.*



## C H A P V.

I proceed now to Application. *Applic.*

**T**HE first and main Use which I shall *Use 1.* make of this point, shall be to turn this *The first Prayer of the Apostle for these Ephesians into an Use of Exhortation, unto every one that shall read these lines, that he would make it his great business to know finess, study, and endeavour to know the Lord the love of Jesus, and that in his love.* *all:* *to labour to know Christ.*

### Sect. i.

**M**Y great desire, and design is to bring you The Pre-nearer to Christ, and to that end I lay face to the before you this grand attractive of his *love*, to hardling draw you unto more acquaintance and familiarity with him and it : therefore I first preach-ed, and now publish it, and I make it my ear-neft request to you all, to whom this shall come, that you would not lay aside this advice which I now give you, *of studying this love of Christ, and getting a sound, saving knowledge of it, especially seeing it is a matter of so general, so great and necessary concernment ; so general, as that none can exempt himself ; so great, as that your All depends upon it ; and so ne-*cessary,

cessary, as that you are undone without it.

This is the great business of a Gospel Minister, for himself and his People to study, know and preach Jesus Christ. This was *Paul's* determination among the learned Corinthians, *1 Cor. 2. 2.* *to know nothing but Jesus Christ, and him crucified:* for indeed this was the end of his Apostleship, as he tells the Ephesians, *Chap. 3. 8.* *to preach among the Gentiles the unsearchable riches of Christ.* All our studies and preaching, which are not Christ directly or reductively, are but *ωριζεῖσα, things by the by,* and will not tend to any comfortable account at last. We may please our selves, and it may be those that hear us too, by preaching other things: but we shall not save our selves, and those that hear us, unless we preach Jesus Christ. We are but Prevaricators in our office, if Jesus Christ be not the *Unum Magnum*, nay the *Unum Maximum* in our Ministry.

This is also the great business of every Christian for himself, to know Jesus Christ: our life depends upon it, according to our Saviour's own words, *Joh. 17. 3.* *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent.* For the excellency of this knowledge, the Apostle *Paul* counted *all things but dross and dung, Phil. 3. 8.* This is the one thing necessary, without which all a mans other knowledge will but hasten and heighten his condemnation.

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Si C*

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*Si Christum discis, nihil est si cætera nescis;*  
*Si Christum nescis, nihil est si cætera discis.*

Englised thus,

*If Christ thou know, it will suffice,  
Though else thou knowest naught;  
If Christ be hid, thou art not wise,  
Though all else thou be taught.*

Now the love of Christ is the main matter to be studied, and known by every one who would study and know Jesus Christ; and indeed we cannot miss of love in the study and knowledge of Christ: for Christ is love. His Name, his Natures, his Offices, his Doctrine, his Life, his Death, his Priviledges, his Ordinances, his All have a deep tincture of love in them; and this love is to be known, and that it may be known, to be studied by us, by all of us, even the best of us.

If you say, We hear this often enough, and Object: know this well enough.

I answer, \* *That is never said enough, which Answ.* is never learned enough; And though you know \* Nun-  
the love of Christ, do you know it *as you ought* <sup>quām satis</sup> dicitur, <sup>q. am. satis</sup> again, that you may know it better; and you <sup>q. am. satis</sup> do not know Christ *as you ought*, nor his love <sup>q. am. satis</sup> discitur.

as you ought, until you have him and it by heart. You who know most and best, are yet to seek: *you know but in part; there are all the treasures of wisdom and knowledge hid in Christ,*

## The transcendency of Christ's Love

Col. 2. 3. *unsearchable riches*, Ephes. 3. 8. which can never be traced and found out. You may be all your time searching and digging into them ; and yet, though you should live never so long, not come to the bottome at last, but must breath out your soules with an  $\&$   $\beta\acute{a}\delta\acute{o}$ , in the conclusion, *oh ! the depth : for this is a love which passeth knowledge.*

*Object.* If you say, that it is an heartless, hopeless work which I put you upon, when I bid you study to know the love of Christ, seeing it *passeth knowledge.*

*Answe.* I Answe, That it's true the love of Christ is such as *passeth knowledge* ; the riches of Christ are unsearchable riches : but yet the unsearchable riches of Christ should not make us idle, but active, in digging and searching them out as far as we can ; the unknowable love of Christ should not deaden and straiten, but quicken and enlarge our appetite, to endeavour after a full a knowledge as we may. What wise man will stand still, or go back, because he cannot finish his journey in a day ? Will not men dig for Gold, because they cannot get to the bottome of the Mine ? And shall we refuse to know as much as we can of this love of Christ, because we cannot comprehend as much as there is ? Far be it from any of us to cherish any such thought : for the checking whereof consider,

(1.) That you may know enough of Christ and his love to serve for your souls salvation, which its your great interest to mind and look after, as the great end of your being.

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(2.) You shall not need fear to be cloyed and glutted in the study of this love; *Varietas delectat, variety delights*; and there is so much variety in this one subject, the love of Christ, as renders the study of it very delectable.

(3.) The deeper you go in this love of Christ, the sweeter; yea, if (as \* Plutarch <sup>Plut.</sup> notes) Eudoxus was content to be burnt up by <sup>Moral.</sup> the Sun, if he might have liberty first to stand <sup>To. 2.</sup> so near, as to learn the figure, magnitude and <sup>Lat. 8.</sup> (mibi) <sup>p.</sup> form of a Star; how much more and better <sup>117.</sup> should a Christian be content to enter upon, and proceed in the search, study, knowledge and understanding of this love of Christ, till he beat last swallowed up of that which he is never able fully to comprehend!

### Sect. 2.

**I**N the prosecution of this Exhortation, I shall do these two things,

- { 1. I shall direct your knowledge, that you may not mistake about it.
- 2. I shall excite you to it by the encouragements which the Apostle lays down about the Text, that you be not disheartned, so as to decline your duty in this particular;

(1.)

By way of Direction, which is needful: for Directions all knowledge of the love of Christ is not suffici- about our ent and saving; there is a general, notional, knowing speculative, historical knowledge, which will the love of Christ.

be prejudicial, and not profitable in the end, though this be good, as far as it goes, yet where there is no more; it is not sufficient. Those who know the love of Christ in the notion only, for Discourse sake, or for a Professions sake only, will fall as short of Heaven as the most ignorant person; yea, those who know the love of Christ no better than thus, will but descend the more learnedly into Hell, and incurre the more severe condemnation. Now that you may not mistake here, nor miscarry hereafter in this business of knowing the love of Christ, I shall direct you to mind the qualifications of your knowledge; and I shall mention three.

*Direction<sup>1</sup>.* (1.) Look that your knowledge of the love of Christ be *Cognitio affectiva*, an affective knowledge; let it not swimme in your heads only by empty Notions, but sink down into your hearts, in sweet, favoury warming, and lively affections towards him. And

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S E C T.

most perfect  
gether, C.  
grat. & lib.  
utrat. Lyr.  
mos saitice  
p. 96.

## Sect. 2.

(1.) SEE that you have such a knowledge of Christ and his love, as is accompanied with love to him. True love is grounded in knowledge, and true knowledge hath love built upon it. That it be though your heads be never so full of the knowledge of Christ, yet if your hearts be not also full of love to him, it will neither be acceptable to Christ, nor profitable to your selves. The Apostle tells us how little the understanding of all mysteries, and all knowledge will profit a man without love, 1 Cor. 13. for, as the (t) Father observes, There may be many commendable and admirable things found in a man, which, without the marrow of love, have indeed a show, but not randa sunt in honore mine repe-<sup>t Multa scilicet laudabilia, tamen randa sunt in honore mine repe-</sup>  
 and gives us a view of Christ, yet its love that tis me-  
 enters in, clasps about him, and cleaves to him: So that notwithstanding all our knowledge, Christ and we shall still abide strangers, and the distance remain, till love bring us together, which is the bond of perfectness, that is, (w) the non veritas  
 most perfect bond, because it doth joyn hearts together, Col. 3. 14. (x) So that herein Divine Prosper.  
 gat. & lib. arbitr. (mibi) p. 125. u Scientia foris stat, dilectio ad Ruf. de  
 strat. Lyr. in Eph. 3. 19. w Quod vinculum est perfectissimum, amos scilicet conjungens. Grot. in loc. x Dr. Reynolds of the Pas-  
 sion, p. 96.

Love

### The transcendency of Christ's Love

*Love hath the same kind of vertue with Divine Faith; that as this is the being and subsisting things to come, and distant in time: so that is the union and knitting of things absent, and distant in place; as Christ and Christians are, he being in Heaven, and they on Earth, whom ye having not seen they love, 1 Pet. 1. 8. and by love are united to him, and become one spirit with him, 1 Cor. 6. 17.* And therefore

\* O felix  
hominum  
genus,

*Si vestros  
animos a-  
mor,*

*Quo celi  
regitur, ye-  
gat. Boet.  
de Consol.  
Phil. lib.  
2. (nibi)  
P. 47.*

\* O happy you, whose hearts by love  
*Are rul'd, which rules in Heaven above!*

Give me leave here a little to commune with mens hearts  
you about your love to Christ, and to shew you would not  
you why, and how you should love him so that when  
the one to move you to it, the other to guide you in it.

### C H A P



## C H A P. VI.

(1.) **W**ould you have a reason for your love? Truly were it so with you as it should be, this fire would burn into a flame without blowing: but the truth is, Reasons and Motives for loving Jesus Christ.   
e  
ove!  
e with mens hearts have lost their ingenuity, else there  
she would not need so much adoe to perswade them  
him to that which is not only their duty, but their  
guidewledge, it being indeed an honour that Je-  
sus Christ will give us leave to love him. Consi-  
der therefore, because need so requires, those  
bonds of love which your Lord hath cast \* Hos. 11.  
forth to draw in your hearts to the love of him-  
self.

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### Sect. I.

(1.) **I**T's the sum of all that the Lord re- The first  
quires of you, and the best of all that Reason  
you can return unto him. for our  
love to  
Christ.

(1.) It's the sum of all that he requires of you. As love from Christ is the top of your happiness, so love to Christ is the sum of your duty. *The whole Law is briefly comprehended; all the Commandments (which are exceeding broad,*

y'Avax- broad, and of vast extent, *Psal. 119. 96.*) and φαλαιῆται. summ'd up, and epitomized in this single word *In summa*, this sweetest Monosyllable, *Love*, (y) *Rom. 13. 9* ac compendiū reducū. *Love* is the sum and substance of what we owe to God and Man; the short summary and compendium of a Christians whole duty: whence the Apostle calls the observance hereof the fulfilling of the Law, v. 10. and the (z) *Jewes* & proximi præcipit. *boar, The great Summes.* Now as the Servant of Nauman said to him, 2 Kings 5. 13. so I to you, If the Lord had commanded you some greater thing, would you not have done it? If he had required you to sacrifice your Children, alterum a- burn your bodies to ashes, would you not have done it? how much more then when he bid you give him only your hearts, your love?

(2.) It's the best of all that you can return unto him. (a) *Love is the best thing that the best man ever gave to Christ:* It's love that doth engage all besides, and sweetens all that is engaged. Love is Queen Regent in the soul; and maximum all other Graces, Gifts, Duties, Services, & doaum, quo tend her beck, and serve her interest, and an nihil magis welcome before the Throne, according to the strain of love that is in them. Love is the kernel of every gift, the beauty of every performance, cætera om- the marrow of every duty, the lustre of every nia clara.

tur. Lessius de summo bono. lib. 2. cap. 6. p. 134. See Jenkins on Jude. Part 1 (mibi) p. 140. 4. and Manton on Jude. p. 117. *Amor ubi venevit, cæteros omnes in se traducit, & captivat affilios.* *Amor per se sufficit, per se placet, & propter se. Ipsi meritum, ipse præmium, ipse causa, ipse fructus, ipse usus, per amorem enim conjungimur Deo.* Aug. Mag. cap. 18. (mibi) p. 231.

grace, the salt which seasons every Sacrifice, without which, the exquisitest service is but a dead carcase embalmed. The greatest gift without love is rejected; the least with it is accepted. Love is an act of grace of it self; other things are not acts of grace without love, as Almes; yea Martyrdom it self is nothing without love, 1 Cor. 13. 3. but small things are made great by love; A Cup of cold Water, Mat. 10.

A Widows Mite, Luke 21. find acceptance, coming from love. It's love whereby a Christian comes nearest to God, who is love; and

he who dwelleth in love, dwelleth in God, and God <sup>b Solus a-</sup>  
dwelleth in him, 1 John 4. 16. Its love which removes <sup>mor. est ex</sup>  
him furthest from hypocrisy: for in this only the <sup>omnibus</sup> animæ  
hypocrite cannot imitate him; he can speak, and motibus,  
and suffer: but he cannot love, and the want <sup>sensibus,</sup>

of this spoils all. Its your best, nay its your All; <sup>atq. affe-</sup>

its all that the Apostle desires Christians may re- <sup>elibus, in</sup>

turn to God for the mercy and peace bestowed on creatura, <sup>quo potest</sup>

Jude 2. (b) Its only love of all the moti- <sup>eis. non ex</sup>

ons and affections of the soul, by which the Crea- <sup>equo, re-</sup>

ture, though not in a way of equality, can an- <sup>spondere</sup>

auctori, <sup>vel ipsi mu-</sup>

And its only by love that the Redeemed of the tuam re- <sup>ord can return unto him their Redeemer, for</sup>

pendere vi- <sup>cem. Aug.</sup>

is great love in working Redemption for them. Manual-  
and therefore seeing you can do no better nor cap. 18.

more for Christ, it is but reasonable that you (<sup>mibi</sup>) p.  
should love him: But that's not all: For

## SECT.

The second Reason.

c Hac pre-  
catio vice  
oraculi ha-  
benda est,  
&c. Calv.  
in Ephes.

6. 24.  
d Hebreo-  
rum usitata  
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factum re-  
demptionis  
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mysterium,  
in quo fon-  
tem gratiae

Deus ape-  
quit huma-  
no generi,  
gratiam  
etiam ad-  
iungebant.

Dav. in  
Coloss. p.

31.  
e Morn.

Exercise.

Part. 2. 40.  
pag. 218.

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## Sect. 2.

(2.) Consider how strongly this love is urged in Scripture, from thence you may see further reason to believe that love is that love which Christ is urged in Scripture, and prescribeth such arguments, as there are may allure or affright, draw or drive, perforce you to observance and obedience. (1.) That

(1.) As if there were something valuable upon Christ your love, he doth invite and encourage you: for if to love him by the great and precious Promises, which he hath made unto it. (c) That Apostle Fathers lical benediction, Ephes. 6. 24. may be understood in the nature of a Promise: the world I will love are, Grace be with all them that love our Lord Jesus Christ in sincerity. Now Grace is first love, but large a word for Blessing, as Love for Dignity, but of the same extent in the New Testament. (d) The form of Blessing in the Holy Ghost among the Jews, was, Peace be unto you, Good taste the 43. 23. but when the Mystery of Mans salvation; which demption was revealed, in which God openly promised after a fountain of Grace to mankind, it was chuse him, wised into Grace be unto you, as appears in all and open Epistles, where Grace is wished by the Apostles. (2.) He sa unto Christians, either by it self, or in conjunction with Peace by way of Amplification. He v By this Grace is meant the (e) Blessing of God will make Eternal God; (f) All those precious Merits necessary

and glorious Benefits, which flow from the grace and favour of God. Its a short, but comprehensive word, and contains all good in it; yet this grace in its greatest fulness, and utmost latitude, is wished for, and shall be bestowed on all those that love the Lord Jesus in sincerity. 44 we so this you may add; Job. 14. 21. 23. He that keepeth my Commandments, and keepeth them, he loveth me; and he that loveth me, shall be loved of my Father, &c. In these two Ver-  
ants, there are four things promised to those who sincerely and obedientially love the Lord Jesus.

(1.) There will be no love lost to lay it out  
able upon Christ; you shall have it again with ad-  
vantage; for if you love him so as to keep his Com-  
mandments, Christ hath promised love for love,  
Apoll. his Fathers love, his own love for your love.  
unto *He that loveth me, shall be loved of my Father,*  
*would I will love him;* (g) which is not to be un-  
derstanding of a general, but special love; not of Har. in  
ce is first love, but after love; not of a love of bene-  
loc.

Dissolence, but of friendship and complacency;  
ent we will so sted abroad his love into your hearts by  
ffing the Holy Ghost, that you shall know, and feel,  
u, and taste the love of the Father and Son towards  
ans you; which appears further from that which is  
openly promised afterwards. Christs love to such as  
is choose him, will not be an empty and idle, but a  
s intelligent and operative love: For

Apol. (2.) He sayes he will manifest himself to you.  
in *I will love them, and will manifest my self to*  
ification. He will deal with ~~you~~ as with Friends,  
ng of and will make known to you whatsoever shall  
Menit necessary for your salvation, John 15. 15.  
he

## The transcendency of Christ's Love

he will impart a fuller knowledge of himself to you, by the spirit of wisdom and revelation Eph. 1. 17. and larger tastes of his love. You shall be kissed with the kisses of his mouth, Cant. 1. 2. brought into his Banqueting-house, and Banner over you love, under the shadow where you shall sit with great delight, and his fruit shall be sweet to your taste, Cant. 2. 3. 4. He will manifest himself in a way of love to his people

as to give them occasion to cry out with the holy man, \* At some times thou inwardly infest into me a delight that I am not usually acquainted with, a sweetness of I know not what kind, which could it be once perfected in me, should be I know not what manner of height, which this life shall never arrive unto. Such manifestations will Christ give of himself to those who love him, as none know but they who experience them; nor can they themselves sufficiently express them. But then

(3.) He sayes further, that his Father and he will come unto you. We will come to him that is, We will make secret and sweet approaches to such a soul by the spirit, for the furthering lightning, quickning, comforting, supporting and strengthening of him, till he be sealed up the Day of Redemption. This is a great matter yet not all: for

(4.) He promiseth that his Father and he will make their abode with you: and make an abode with him: whereby is signified the continuance and duration of that grace which is shown by the Father, Son, and Holy Ghost when they come to a beloved and loving son.

The

\* Aliquando intromittis me in affectum multum insitatum introversus, ad nescio quam dulcedinem, que si perficiatur in me, nescio quid erit, quod vita ista non erit. Aug. Conf. lib. 10. cap. 40.

al.

*a*

They will not come as Sojourners, but as Dwellers; not turn aside to tarry with you for a night, but abide with you for ever. Now what greater thing can be promised unto, or bestowed upon the Sons of men in this life, than that which is comprehended in these words? and yet these are promised to the love of Christ: so that if a man should set his love to sale, he cannot do it to more profit and benefit to himself, than by laying it out upon Christ, who is most rich and liberal in his rewards to his people for their love, as appears from what hath been said; though there be more yet, even that which neither eye hath seen, nor ear heard, nor can enter into the heart of man to conceive, which the Apostle sayes is prepared for those that love the Lord, 1 Cor. 2. 9. And if any evil befall them, that also (through the skill and care of their wise Physician, who can make a sovereign Treacle *Venenum* of the most deadly poysone) shall co-operate *pro reme* for the good of those who love God; according to *dio.* the Promise, Rom. 8. 28. But these I leave to be enlarged in your own Meditations, and pass on.

(2.) If this golden Key of the Promises open not the door of your hearts, to let Christ into the possession of your love, behold the iron Hammer of the Threatnings ready to force it open: Mens dead, dull, and disingenuous spirits need this as well as other wayes; and Christ is so resolv'd upon our love, that he will leave no means unattempted to procure it. Know therefore that it is not an arbitrary matter whether you love Christ or no: for necessi-

*ty*

*hosculari* ty lies upon you, and woe be to you if you love him not. Love Christ, or you are lost and undone for ever. See what the Scripture speaks in this particular.

*humiliér* Psalm 2. 12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. (b) The custome of *Kissing* of old, was a sign of affection or subjection, and thus it is used in Scripture to signify your d

Rhet. Sacr.

(1.) *Affection*. Thus *Esau* kissed his Brother *Jacob*, in token of love and good will, being reconciled to him, Gen. 33. 4. Thus the Prelate and misericordite Christians did: Salute one another with a holy Kiss, Rom. 16. 16. 1 Cor. 16. 20 his unto the world, (1) This was signified in the Word and me obey the Law from the Apostle Peters Adjunct, whereof the Durand. calls it the Kiss of Charity, 1 Pet. 5. 14 into a state of the Rer. Div. (k) *Justin Martyr* mentions this as a practice which will Offic. lib. in his time: When Prayers are ended, we salute with wrath 4. cap. 53. one another with a Kiss.

(mibi) p. (2.) It signifies likewise *Subjection*, *Renonce*. And 202. reverence and *Obedience*. Thus *Samuel* kissed *Saul* another i φιλησα, when he had anointed him King, in token ab amore Pro. 8. eius signum of subjection and obedience to him, 1 Sam. 10. stronger than est. Rivet. Thus Idolaters kissed their Idols, in token of death. in Psal. 2. Reverence, 1 Kings 19. 18. Hos. 13. 2. Not understand this place may be understood of both these, as who having pag. 29. all men, even the greatest of men, Kings and Men, calls k Precibus fitatis munitionis in- Judges of the Earth, are charged to kill and receive his vicem oscu- Son, to love, and submit themselves to them unto lo salutare. Justus Mart. A. pol. 2. if they do it not, lest he be angry. You cannotifie and faw change the nature of Christ by your not loving this should

of him; he will be loving, and will love still: but you may change the property of it, as to your selves; he will not love you, nay, you will turn it into anger against your selves. He can be angry; and he will be angry with you, if you love him not; \* You shall find him a severe Judge, whom you have refused as a mild and severum, gentle Lord. And a little of this anger is enough quicunque signum do- the way, if his wrath be kindled but a little; minum re- other you'll perish at the rebuke of his countenance, cusus istis. Rivot. ubi 80. 16. Perishing signifies eternal death suprà. p. e Pain and misery, in opposition to eternal life and 30. r with happiness. Job. 3. 15. and here it holds forth 6. as this unto us, That those who do not love and 5. obey the Lord Jesus Christ, do cast themselves 5. 14. out of the way of Life, Salvation and Happiness, 5. 14. into a state of Death, Destruction and Misery, which will certainly be their portion, from the 5. 14. last wrath and displeasure of him whom they have provoked by their enmity and disobedience. And shall not this awaken you? But I shake another Scripture.

Prov. 8. 36. But he that sinneth against me, strengtheneth his own soul; all they that hate me, ken to death. It is no wrong to the Text, to understand these words as spoken by Jesus Christ, who having declared his antient love to the Sons of Men, calls upon them to hearken unto him, and to receive his counsel; and having encouraged them unto it, by telling them it would be their end, wisdom and happiness, that they should have an life and favour this way, v. 32. 33. 34. 35. lest loving this should not prevail, he concludes by laying

open the danger of such as refuse, in the works  
forementioned. Where you may note

(1.) That they who refuse the counsel of  
Christ, are sinners against him, and that in the  
highest degree; they are Christ-haters.

(2.) That it is of dismal consequence to be

<sup>1 Injuriis  
est animæ  
sue. Pago.  
in Expedit  
animam si-  
am. Mont.</sup>  
in the number of those who love not, but hate  
Christ, (and not to love him, is to hate him,  
there is no medium betwixt them) the conse-  
quence whereof is

(3.) That they wrong their souls. (1.) They  
<sup>n Vm ad-</sup> are injurious to their souls; (m) They spoil and  
<sup>dit anima</sup> rob their souls; (n) They offer force and violence  
<sup>sue. Jun.</sup> to their souls; (o) They ravenously devour the  
<sup>o Repit a-</sup> souls, as the words are variously rendered by  
<sup>n' man su-</sup> am. Metc. Interpreters, but to the same purpose. (p) In  
in Lexic. word signifies open injury and violence. But be  
Pag. & in sides this,  
loc.

(2.) They love death. (q) Because (a  
p Ch. mas  
significat  
apertam  
injuriain,  
& violen-  
tiā. Merc.  
q Quia im-  
pudicis  
sibi exitium  
accersunt,  
dum me  
negligunt,  
mortem a-  
marc vi-  
dentur, quia  
in exitium  
sum ru-  
unt. Merc.  
in loc. Mercer notes upon the place) they foolishly  
destruction upon themselves; Whiles they neglig-  
me, they seem to love death, because they wil-  
lently rush upon their own ruine. Now, besides  
that destruction is the portion of those who are  
enemies to Jesus Christ, these two things are  
observable from this place.

(1.) That 'tis self-murder in all those who  
love not the Lord Jesus; it is felo de se; the  
destruction is from themselves; they them-  
selves lay violent hands on their own souls.

(2.) That it is wilful self-murder. They  
wilfully rush upon their destruction, and  
not be with-held from it, as if they were in love  
with their own death, and ambitious of ever

ing burnings, than which, what can tend more to aggravate their sin and condemnation? And shall not this move you? Well: I shall shut up this with that of the Apostle,

<sup>August.</sup>

<sup>Epist. 178.</sup>  
(mibi) p.

1 Cor. 16. 22. If any man love not the Lord Je-  
sus Christ, let him be Anathema Maranatha;

which is a denunciation of the heaviest curse against that man or woman, who in the midst of his profession doth not sincerely and unfeign-

edly love the Lord Jesus. But this being a place

of some difficulty, it may not be amiss to spend a little time in the opening of the words, and

giving you the sense of them. (r) The words

bere used, which render the place difficult, are

Anathema Maranatha; the former of which

is a Greek word, and signifies accursed, sepa-

rated, devoted to the Curse. It's questioned

whether (s) Maranatha be one, or two, or

three words: but most agree that 'tis of the Sy-

riack dialect, and signifies the Lord cometh, cited by

or, our Lord cometh. Now for the better un-

derstanding of the place, you must know, that his In-

it is generally conceived by the learned, that

the Apostle in these expressions had a special re-

spect to the Jewish way of Excommunication,

which we are therefore necessarily to take into

our consideration, for the better clearing of

that which lies before us. And here I find

some difference about the several kinds and de-

grees of the Jewish censures, and the enumera-

tion of them. (t) Some make three kinds,

which they reckon thus, Niddui, Cherem,

Shammatha. Niddui, which was the first

and lowest, and signifies separation, was that

tha.

whereby the Offender was separated from commerce and society with man or woman, within the distance of four cubits, for the space of thirty dayes. *Cherem*, which was the next, signifies the same with *Anathema*, devoted to the Curse, was that whereby the Offender was excluded from the publick audience of the whole Church excluded from its Communion, without any limitation of time, and with Curses annexed out of the Law of Moses. *Shammatha*, which was the highest, and signifies (as some think) the death; or rather (as others) the Lord cometh, was that whereby the excommunicated son (having besides all other maledictions of the Law, this clause superadded, *Our Lord cometh*) was left as desperate and quite forsaken (without all hope of pardon or restitution into the hands of the Lord, to receive from him

<sup>u Goodwin</sup> heavy doom at his coming. This (<sup>v</sup>) *Sham*

<sup>ibid. p.</sup> <sup>w Forbes.</sup> <sup>185.</sup> <sup>ibid. Sect.</sup> <sup>16.</sup> *matha* is by some conjectured to be of *Em*

constitution, and that in the inflicting of (<sup>w</sup>) his own Prophecy was used, in the words

of the Apostle *Jude*, v. 14. 15. Behold the Lord cometh with ten thousands of his Saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly doings, which they have ungodly committed, and of their hard speeches, which ungodly sinners

<sup>x Forbes.</sup> spoken against him. But *Jacobus Capellus* (<sup>ubi suprà.</sup> <sup>Sect 14.</sup> find him mentioned by a (<sup>x</sup>) learned man)

demns this enumeration; and though he makes three kinds, yet he makes two of those so mentioned to be but one, and adds another reckoning them thus, The first was called *No*

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e forlo  
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pha, whereby the party was shut out from the Camp seven dayes, as Miriam was, Numb. 12. <sup>y Itaq.</sup> 14. 15. The second *Niddui*, as before. The <sup>communi-</sup> third *Cherem*, or *Shammatha*, (for he makes <sup>us quoq.</sup> <sup>videtur di-</sup> them both one) was that, whereby the Offender <sup>stribri ex-</sup> was driven from all communion, and all humare <sup>communi-</sup> commerce, and society interdicted him, as one cut <sup>caiso in</sup> <sup>duas speci-</sup> off, till he repented. (y) Others make but two <sup>es, &c.</sup>  
<sup>Bez. in loc.</sup>  
 kinds, and reckon the third only the highest de-  
 gree of the second, thus: The first, *Niddui*, <sup>Grotius in</sup> the second, *Cherem*: Now to this *Cherem*, the <sup>loc. & in</sup> Apostles *Anathema* here doth correspond; and <sup>Luc. 6. 22.</sup> <sup>Pinks Ser.</sup> of this there were two degrees, The single <sup>and mon. pag.</sup> lesser *Anathema*, which is the same with *Che-* 3. 4. <sup>Qui in</sup> rem; and the greater, the extrem, the com-<sup>co d'iuua-</sup> pound *Anathema*, which had *Shammatha*, <sup>tus effet,</sup> according to the Jews, or *Maranatha*, accord- <sup>Domino</sup> <sup>quasi in</sup> ing to the Apostles phrase, added to it. This <sup>manus ci-</sup> <sup>tra ullam</sup> <sup>venia spem</sup> <sup>dederetur.</sup>  
 Grotius calls *Gravissimum Cherem*; and *Beza*, <sup>Bez. in loc.</sup> with *Calvin*, take it to be the form, by which the most grievous and extrem Excommunica-<sup>Vide etiam</sup> <sup>Sclaterum</sup> <sup>in loc.</sup> tion was performed; the sense and signification whereof was, (x) That he who was condemned <sup>a Eoq. sig-</sup> <sup>at his coming would certainly destroy such a sin-</sup> <sup>nificantur</sup> <sup>Dominū in</sup> judgement against those who love not the Lord <sup>adventu</sup> <sup>suo cervi</sup> <sup>perditarum</sup> <sup>effe talem</sup> <sup>peccatore.</sup> <sup>Ravanel.</sup>  
 Jesus, makes choice of this way and form to ex-<sup>pres</sup> himself by, as the most grievous and dread-<sup>ful</sup> which he could find out: the meaning where-<sup>of</sup> is this, Let such a one as loves not the Lord Je-<sup>Ravanel.</sup> sus, not be barely accursed, but accursed as the <sup>in verbo</sup> Jews curse the most obstinate Offenders in their <sup>Marana-</sup> tha.

b Non sit  
ei uilis  
aduentus  
eius, qui  
jam comp-  
pletus est,  
& sic ad  
damnatio-  
nem sit ei  
secundus,  
qui adhuc  
fatuus est.

Ansel. in  
loc.

c Pinks  
Ser. p. 5.

greatest Excommunication, that is, as (b) himself interprets it, Let him have no benefit by his first coming, which is past ; and let his second coming, which is to come, be to his damnation. Or, (c) as another, Let him be accursed, so that in the most desperate manner, expecting vengeance from the Lord, when he cometh with his holy millions to execute judgement upon all, and to convince all that are ungodly, as it is, ful

14. 15. So that as ever you would escape the Curse, and obtain the Blessing ; as ever you would have the appearing of Christ at the last day, to be to your salvation, and not to your most fearful and intolerable condemnation, will concern you to look that you be found in the number of those who love him in this day.

The third  
Reason.

d Of

Christ's

loveliness,

(3.)

as descri-  
bed by the

count.

Church in

Cant. 5.

See Owen

of Com-

munion

with God.

p. 78. to

87.

e Man. n.

Exercise.

Part 2.

Pag. 241.

Sect. 3.

(3.) C onsider how well he deserves your love, and that upon a double ac-

(1.) Upon the account of his great loveliness, (d) If you will not credit this without testimony, you have it both from Heaven and Earth. From Heaven God the Father, from the excellent Glory, by a voice declared concerning him, 2 Pet. 1. 17. This is my beloved Son, in whom I am well pleased. (e) He knew of whom he spake, for he was his Son ; and he doth not say he was pleased with him only, but well

pleased,

Christi f

Plal. 45

(b) pleased; that is delighted and satisfied. And was he worthy of Gods love, and can you doubt whether he hath deserved yours? From Earth you have his Churches character and commendation of him, Cant. 5. 16. *He is altogether lovely,* (f) She had been from the color, *cavent* Verse describing him in all his lineaments, *put, come,* and setting forth the perfections of every part, *oculi, gene,* his head, hair, eyes, cheeks, lips, hands, belly, *labia, ma-* nus, *ven-* legs, countenance and mouth, and in the cloze, *ter, crura,* summs up all in this short, but full *Encomium, pes, guttur,* That he is altogether lovely. (g) All, every *omnia hæc* whit of him, is desires, much to be desired, wholly *figurati-* amiable. As if she had said, *Why should I tur in laude stand upon particulars?* whatever I have said, *sponsi, &* or can say of him, is infinitely short of his worth, *quasi in* and therefore I le shut up all in this, that he is al- *clausula,* together lovely; all over, from top to toe amiable, *& brevi* lovely and delectable. And indeed so he is. If tum concul- there be any thing unlovely in him, do not love drens, totus him; but because he hath *Omnis rationes ama-* (inquit) bilitatis, he is maximè diligibilis, as the School- desiderabi- men speak; *He is most to be beloved, because he has in loc-* lis, Gilber- bath all grounds of amiableness in him. What inter Ber- is it which is most taking with you, which is not *nard. opera* in him? *g Totus de-* sideria.

(1.) Is it *Beauty?* He is white and ruddy, *Pag.* the chiefest (the Standard-bearer) among ten *Totus desi-* thousand, *Cant. 5. 10.* Fairer than the Child- *deratissi-* dren of Men, *Psal. 45. 2.* (h) Its a *bainoress* *mus. Jun-* and detestable thing to doubt of his excellent and *Ainsworth* perfect beauty. He is the brightness of his Fa- *Sibs Bow-* thers glory, and the express Image of his person, *p. 373.* *h Pulchri-* *tudinem* *Heb. 1. 3.*

*Christi fuisse eximiam, & omnimodam, dubitare nefas est.* Rivet. in *Psal. 45. pag. 214. Fol.* (z.) Is

(2.) Is it Riches ? He is proprietor and possessor of *unsearchable riches*, according to the Apostle, *Ephes. 3.8.* He is appointed *Heir of all things*, *Heb. 1.2.*

(3.) Is it Honour ? God hath highly exalted him, and given him a name above every name, *Phil. 2.9.* higher than the Kings of the Earth, *Psal. 89.27.* King of Kings, and Lord of Lords, is the Name written on his Thigh and Vesture, *Rev. 19.16.* The Lord of Glory, as he is called in *1 Cor. 2.8.* The King of Glory, as David styles him *Psal. 24.7.* that is, a most glorious Lord, and King, by an usual Hebraisme.

(4.) Is it Power and Authority ? All power (that is \* authority) is given to him in Heaven and Earth, *Mat. 28.18.* he hath a power, whereby he is able to subdue all things to himself, *Phil. 3.21.*

(5.) Is it great Wisdome and Understanding ? In him are hid all the treasures of Wisdome and Knowledge, *Col. 2.3.* He hath not a little Wisdome, but treasures of Wisdome ; all the treasures of Wisdome.

(6.) Is it Goodness of disposition ? He may be better than *Titus Vespatian* called *Delicia genere humani*, The delight and darling of mankind. How earnestly doth he invite and beseech poor sinners to come in to him that they may be saved ! *Isa. 55.1. &c. Mat. 11.28. 2 Cor. 5.20.* How patiently doth he wait for their acceptance of his offers of grace ? *Rev. 3.10.* even till his head be filled with dew, and his locks with the drops of the night, *Cant. 5.2.* How readily doth he embrace, and heartily welcome those

Vide Watson's Sermon of Christ's loveliness, passim.

those who come in to him, though they have been Prodigals, and stood out long against his entreaties! *Luke 15. 20. &c.* How sadly doth he resent the delays and denials of obstinate sinners! with sorrow in his heart, *Mark 3. 5.* with tears in his eyes, *Luke 19. 41.* and lamentable complaints in his mouth, *Verse 42. Mat. 23. 37. John 5. 40.* all which shews what a gracious disposition he is of.

(7.) Is it Sweetness of Conversation? That which was said of *Saul* and *Jonathan*, *2 Sam. 1. 23.* They were lovely in their lives, is much more true of Christ. His life was purer than the Sun-beams, as *Chrysostome* speaks; his life was a fair Copy without any blot; his lips never spake a word amisse, *Psa. 45. Luke 4. 22. John 7. 46.* his feet never did tread one step awry; he went about doing good, *Acts 10. 38.* his whole life was a pattern of good works.

(8.) Is it Usefulness to others? Herein he is on the

most eminent. He is our Light. The Sun of Righteousness, more useful than the Sun in the Firmament, *Mal. 4. 2.* He is our Life: our life of grace and comfort here springs from him, *John 1. 16. Luke 2. 25.* and so doth our life of glory hereafter, *Col. 3. 4. John 17. 22, 24.* In a word, He is our All. (i) All that is necessary to salvation, in all the faithful that are sanctified and united to him, *Col. 3. 11.* (k) All good is eminently in him, and all good is conveyed derivatively from him. He is made unto Believers a Paradise, a Tree of Life, a Jewel, a Crown, &c. yea (l) All in all, as Macarius speaks. Even Christ crucified, (though to the blind

<sup>i</sup> Omnia  
ad salutem

necessaria

in omnibus

fidelibus,

sanctifica-

tis, &

Christo co-

plutatis.

306.  
<sup>k</sup> Watsons

Sermon

<sup>l</sup> Autòs ēv

420.

πάντα

μηδενίον,

πρόσωπον,

πεπλανων,

*The transcendency of Christ's Love*

m Sibs  
Bowels  
open'd. P.  
374

n Crux  
Christi est  
clavis Pa-  
radisi Da-  
masc.

world the greatest stumbling block, and Rock of offence) yet to them who have their sense rightly exercised to discern him, is most amiable. When he is to the Jews a stumbling-block, and to the Greeks foolishness, even then to them who are called, both Jews and Greeks, it is Christ the Power of God, and the Wisdom of God, I Cor. 1. 23. 24. which made the Apostle resolve to know, and to glory in nothing but Christ crucified; the Cross of Christ, I Cor. 2. 2. and Gal. 6. 14. The more bloody he was for us, the more lovely should he be to us: because therein he shewed most love to us. (m) By how much the more he was abased for us, this makes him the more lovely, that out of love he would abase himself so low. When greatness and goodness meet together, how goodly is it! And likewise, because from hence ariseth our greatest benefit and advantage. Christ's Cross is our Crown, his Passion the ground of our hope and expectation, his shame our glory, his pain our ease, his curse our blessing, his stripes our healing, his confinement our liberty, his condemnation our justification, his suffering our reigning, his death our life: for his Cross was the atonement of Divine Christi est wrath, the condemnation of sin, (n) the opening of Heaven, which was shut against us. Well then; lay these things together, and if it appear that Jesus Christ is thus lovely, there is no question but he deserves to be loved by you, especially if you take in the other consideration upon which he deserves your love; and that is

(z.) Upon the account of his love to yourselves.

lives. It's true, (o) that Christ's goodness and amiableness is such, as that it deserves our love, though he had never loved us, nor done good to us; yea, after he hath loved us, (p) we ought to love him more because he is good and amiable in himself, than because he loveth us, and is beneficial to us. But though the loveliness of Christ be sufficient to deserve our love, and we can never love him at so high a rate as his amiableness deserves, (for, (q) as one sayes, If every leaf and spire of grass, nay all the stars, sand, comes in the world were so many souls and Seraphims, whose love shoudle double in them every moment to eternity, yet could not their love be enough for the loveliness of our God.) yet Christ, that he may not fail of catching our love, casts out the bait of his own love, to allure ours to himself. He beginneth and loveth, that we may love him again, 1 John 4. 19. (r) As water is cast into a Pump, when the springs lye bn, to bring up more water; so Christ hath shed, and poured out his love upon us, that our love might rise up to him again by way of gratitude and recompence. God loves, that he may be loved, (sayes (s) Austin) and when he loves, he plus debet. desires nothing but to be loved again, knowing that those who love him, are happy in that love. I have already made out the exceeding greatness of Christ's love towards us, in the understanding and accomplishing of our Redemption, the consideration whereof cannot, without 375. on Jude 4. Part 1. p. 152. r Manton on Jude. p. 100. s Amat deus, ut ametur cum amat, nihil aliud vult quam amari, sciens, amo- re fuisse beatos, qui se amaverint. Aug. Men. (mibi) p. 236.

The transcendency of Christ's Love  
monstrous ingratitude, but engage us to low  
him again.

(1.) Can you think of Christ's Undertaking  
for us, and not love him? That he, not like  
*Jonah* would be cast into the Sea to allay a storm  
raised for his own sake, but, when our sins had  
raised a storm of Divine wrath, would be cast  
in to allay it. When he saw the misery of Man-  
kind, he said, *Let it come on me.*

(2.) Can you think of his Incarnation and  
not love him? That he should divest himself of  
his Robes of Glory, and condescend to take  
upon him the Rag of our flesh; That he, who  
was God, and Lord of all, should humble him-  
self, and empty himself, and make himself of no  
reputation, and be made in the likeness of man,  
yea take upon him the form of a servant, Phil.

2. 6. 7.

(3.) Can you think of his Passion and not  
love him? Indeed his Incarnation was a Passi-  
on, and his whole life a continued suffering;  
but I mean that which is emphatically so called;  
that which he suffered at, or immediately be-  
fore his death, which who can think of, and not  
be all in a flame of love? (t) That the Judge  
of all the World should be accused, judged and  
condemned; That the eternal Son of God should  
be found struggling with his Fathers wrath;  
That he who had said, *I and my Father are one,*  
should sweat drops of blood in his Agony, and cry  
out, *My God, my God, why hast thou forsaken  
me?* as he did on the Cross; That the Lord of  
Life should with unconceivable pains breath-  
ed to constrain his soul, and dye on the Tree of shame and curse! He made hi-

M. t Ambrose  
Looking unto Je-  
sus. p. 658.

(4.) Can

(4.) Can you think that all this should be for us, and not love him? That when he was a man of sorrows, and acquainted with grief, (i) they were our griefs which he bore, and our <sup>u Manton</sup> sorrows which he carried, Isa. 53. 3, 4. The very same griefs that we should have suffered, so far <sup>on Jude. P. 109.</sup> as his holy person was capable of them; his destruction was equivalent to our loss, his Agonies to our Curse, and punishment of sense. We were the Malefactors, and the Kings Son chose our chains, and suffered in our stead.

(5.) Can you think that he suffered all this for us very willingly, and not love him? When he had undertaken to be baptized with this baptism, he was straightned till it was accomplished, Luke 12. 50. He did with the like indignation rebuke Peter dissuading from his Cross, as he did the Devil tempting him to Idolatry: Get behind me Satan, Mat. 16. 23. compared with Mat. 4. 10. He was satisfied with all the travail of his soul, as it was the means of our salvation, Isa. 53. 11. as if he had said, Welcome Agonies, welcome stripes and wounds, welcome Curse, Welcome Cross, welcome Death, so judge that poor souls be saved.

(6.) Can you think of his love in all this, and not love him? his infinite love, far beyond his sufferings, and the outward expressions of it, as the Windows of the Temple were more large and open within than without? Can you think of it and not love him?

(7.) Can you think that all this was intended to constrain your love, and not love him? He made himself so vile, that he might be the more

w O duri,  
 & indura-  
 ti, & ob-  
 durati filii  
 Adam,  
 quis nos  
 emolu-  
 tanta be-  
 nignitas,  
 tanta flâ-  
 ma, tam  
 ingens ar-  
 dor amo-  
 ris! Bern.  
 Serm in  
 Pent. (mili-  
 bi) p. 45.  
 x Omnis e-  
 quitas di-  
 lit, ut di-  
 lectus dili-  
 genrem di-  
 ligat; &  
 amitus a-  
 manit mu-  
 tuam cha-  
 ritatem  
 impendat.  
 Bern. de  
 Cœnâ  
 Dom. Ser.  
 13.  
 y Magnes  
 amoris  
 amor.

z Nimis durus est animus, qui amore, si nobilit impendere, reprendere. Aug. de Catech. rud. cap. 4. a O anima mea, infelix Dei imagine, redempta Christi sanguine, sponsata fide, dotata spiritu ornata virtutibus, reputata cum Angelis! Dilige illum, a quo tantum dilecta es, intende illi, qui intendit tibi; quare querentem te, a amorem tui, a quo amoris, cuius amore preuenientis, qui est causa tuu. Aug. Man. (mili) p. 240.

more dear, and precious unto us; every one the Image  
 his wounds is a mouth open to plead for you Christ, &  
 love. Certainly if love brought Christ from it, ador Heaven to Earth, to the Crofs, to the Grave of An it should carry our hearts to him in Heaven; gain, with ardent and fervent love. (w) And seek him oh hard, and extreamly hardened Sons of Adam whom the whom so great bounty, so great a flame and brightness of love doth not mollifie, and melt into love again because we (x) All equity dictates, that he who is beloved should love him again by whom he is beloved; and (b) Q fir shall Christ only have love unjustly detained from him; after he hath loved us? (y) Love never cool the Loadstone of love; and were it not a shame indeed by the ful thing, that Christ's love should lose its tractive power upon us, on whom it is most which be laid out? It is not first love that is required by us, but only a reflection of his own love he last first again; and (z) there is too much of the stone matter, that mans heart, who if he will not begin and labour, (c) will not follow in this way of love, and repay me, I owe for love. Well, for a cloze of this, I shall shew you how the consideration of Christ's love has caused those warmed and affected others hearts, and left self; yearning as a goad in your sides to quicken your imitation self, on. What should this, but make us call upon you half our souls to the love of him who hath thus loved us, as Austin did? (a) O my soul, stamp me Domine, qui dimisi, de motantum me, p. o que Deamine, m per affectum tuum, sed Trahe me, I Gen. Hum

ye one of the Image of God, redeemed with the blood of b o ignis  
or you Christ, espoused by faith, endowed with the spi- qui semp<sup>r</sup>  
rist from it, adorned with graces, committed to the tuiti- ardes, &  
Gra- ca of Angels! Love him by whom thou art so nquam  
aven- much beloved; mind him who mindeth thee; extingue-  
w) An seek him that seeketh thee; love thy Love, by vis! O a-  
Adim whom thou art loved, who hath prevented thee semper fer-  
and be- with his love, and is the cause of thy love. But ves, &  
again because we cannot so much as love him without nunquā re-  
below his influence, let us go to him as he doth: pescis, ac-  
ed; and (b) Q fire, which alway burnest, and art never accendor  
lertaine extinguished! O love, which art alway hot, and totus a te,  
Love never coolest, kindle me; let me be wholly enfla- ut totus  
shamed by thee, that I may wholly love thee: for he diligam te.  
it loves thee too little, who loves any thing with thee, Mianus c-  
is more which he doth not love for thee. Lord, let me love, enim te  
quired thy with thine help I will love thee, because thou amat, qui  
ove biddest first loved me. Let Anselme conclude this tecum ali-  
stone matter, who thus breaths after a loving Savi- quid amat,  
nd honour, (c) Surely, O Lord, because thou hast made quod non  
pay me, I owe my whole self to thy love; because thou propter te  
all she hast redeemed me, I owe thee my whole self; be- amat. Dilig-  
love have cause thou promisest so much, I owe thee my whole gam te,  
leave self; yea, I owe to thy love as much more than Domine,  
imit myself, as thou art greater than me, for whom quoniam  
all upon thou hast given thy self, and to whom thou promi- Aug. So-  
us love certe,  
apt. viii. c. Certe,  
ere, in-  
fisca-  
ta ser-  
so tan-  
te, off-  
199 Fol. H. sess

Domine, quis fecisti me, debeo amori tuo me ipsum totum; qui a me re-  
demisti, debeo me ipsum totum; qui a tantum promittis, debeo me ipsum;  
in tantum debeo amori tropus quam mihi, quantum tu es maior  
ne, p. o quo dedisti te ipsum, & cui promittis te ipsum. Fac (p. eco.)  
Domine, me gustare per amorem quod gusto per cognitionem, sentiam  
per affectum quod sentio per intellectum. Plus debeo quam me ipsum  
solus, sed nec plus habeo, nec hoc ipsum possum per me reddere totum.  
Trabe me, Domine, in amorem tuum, & hoc ipsum totum. Totum quod  
sum, tuum est conditione; fac totum tuum dilectione. Ansel. Medit. de  
Gen. Hum. cap. 7. (mibi) p. 269. 16. Inter opera. Tom. 3. (mibi) p.  
199 Fol.

self thy self. Cause me, O Lord, I beseech thee, to taste that by love, which I taste by knowledge; let me feel by affection, that which I feel by understanding. I owe thee more than my whole self, but I neither have more, nor can I give thee wholly of my self. Lord draw me, and that wholly into thy love. All that I am is thine, by condition, make me all thine by love and affection. Thou he. — And now lay these things together, His loveliness in himself, his love towards you, surely it will strongly conclude that he deserves your love, which should be a strong incentive to you to love him. Give me leave to add one motive more, and I have done.

## Sect. 4.

The fourth  
Reason.

(4.) **A**LL true believers, who have affording knowledge of Christ, and experienced his love towards themselves, do, and cannot but love him. The Church testifies this saying to him in her conference with him, Can. 1. 3, 4. *The Virgins love thee. The Upright love thee.* The Virgins, that is, (d) those chosen, called, and faithful ones, who with chaste and pure minds serve the Lord only, and worship him in spirit and truth, and stand with Christ on Mount Sion, whom you find described, Rev. 14. 3, 4. *These love the Lord for the odour of his good ointments, which they perceive by his Word and Spirit; they love him because he first loved them.*

item, and hath shed abroad his love in their hearts by the Holy Ghost, which is given to them. It is said of the Israelites, Numb. 33. 29. (e) That they removed their Tent from Mithcah, which signifies Sweetness, to Hashmonah, which signifies Swiftness, to teach us (faith one) that the Saints have no sooner tasted of Christ's sweetness, but they are carried after him with incredible swiftness: For (as (f) Austin observes) The <sup>f Amor</sup> love of God doth breed and bring forth the love of <sup>Dei amo-</sup> the soul, and makes it to be intent upon himself. <sup>rem anime</sup> parit, & The Upright, that is, (g) those who have upright <sup>cam inten-</sup> hearts, and righteous conversations: These, np- ducere sibi on the remembrance of the love of Christ, mani- facit. Aug. fested by his Sufferings, Death, Resurrection, 236. Ascension, and the graces and benefits flowing g Ains- from them to his Church, do love him, that is, are worth. confirmed and increased in love to him more and more. (h) As fire is increased by adding of fuel <sup>h Rol o'</sup> into it, so is our love to Christ, upon fresh and <sup>tham on</sup> new manifestations of his great love towards us. 80. That the Church her self did love Christ, is clear from the whole Book of Canticles, (i) which <sup>i Watsons</sup> Christ's is nothing else, but a Divine Epithalamium, or loveliness, Marriage-Song, in which are all the strains of p. 435. holy love set forth in the purest Allegories and Metaphors, such as do represent that dear affection and union which is betwixt Christ and his Church. She calls him her Beloved, Cap. 2. 3. k febris nor did she love him from the teeth outward, (as Scholast. we say) but with a love fetch'd as deep as the pract. Di- bottome of her heart: O thou whom my soul lo- vin. Part verb, says she, Cap. 1. 7. (k) The remembrance <sup>1. on Col.</sup> of his love to her, had such an impression upon her <sup>1. 19. p.</sup> 221.

## The transcendency of Christ's Love

1 Sib's  
Bowels  
open'd.  
p. 305.

heart, as to make her sick of love, Cant. 2. 5. (1) A sickness not unto death, but unto life; sickness that never ends, but in comfort and satisfaction. It wrought in her a love of a most powerful and unconquerable influence; a love as strong as death, Cant. 8. 6. a love as forcible and irresistible as death, trampling upon, and breaking through all difficulties, that occurre in performance of duties unto, or undergoing of sufferings for Christ. A love inflamed into jealousie, and this jealousie as cruel, or hard as the Graze, as it then follows, that is, as inexorable unto all the enemies of Christ, unto her most profitable and pleasant sins, her darling and most indulged lusts. A love of the same nature with fire: the coales thereof are coals of fire, which hath a most vehement flame. ibid. For

(1.) As Fire is the hottest of Elements, so her love of Christ was more solidly intense, than her love of any creature whatsoever. She was, as it were all of a fire with the love of him.

(2.) As the motion of fire is upwards, towards Heaven, so the Churches love of Christ was as a fiery Chariot, whereby she was carried up into Heaven.

(3.) As fire burns all things combustible, so her love of Christ consumed all her corruptions; and whereas elementary fire may be quenched, the love of Christ is a celestial flame: Many Waters cannot quench it, neither can the Floods drown it, v. 7. It could not be extinguished or abated by the calamities which she underwent for his sake; And in the last place, It was so sincere and incorrupt, as that it could not be bribed by any

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## towards the Children of Men.

191

treasure. If a man would give all the substance \* Joh. 21. of his house for love, it would be contemned. The <sup>17.</sup> Apostle Peter could appeal to Christ himself in <sup>m Multum</sup> <sup>est amare</sup> the case; when he demanded of him the third <sup>eum, quem</sup> time, \*Simon Peter lovest thou me? Lord, thou de facie knowest all things, thou knowest that I love thee. <sup>non nove-</sup> <sup>ris. Grot.</sup> The same Apostle witnesseth concerning Believers, to whom he wrote, that they did love the <sup>n Fides non</sup> Lord Jesus, 1 Pet. 1. 8. yea, though they had <sup>est nuda,</sup> never seen him. (m) It is much to love one whom <sup>otiosa, &</sup> we never saw; and yet these loved Christ, whom <sup>frigida no-</sup> they never saw, from what they had heard of <sup>titia, sed</sup> him by the preaching of the Apostles, and from <sup>inflammat</sup> <sup>cor ad a-</sup> what they knew, and tasted of him by faith. <sup>morem</sup> Faith is not (as (n) Gerhard notes on that <sup>christi. Qui</sup> place) a naked, idle, cold knowledge, but inflames <sup>were in</sup> the heart with the love of Christ; they who truly <sup>christum</sup> believe in Christ, do also love him. That Wo- <sup>credant,</sup> <sup>cundem</sup> man who is <sup>xox̄t ēgōx̄v</sup>, called a sinner, Luke 7. etiam dili- 37. whatever her name was, (for it was not <sup>gunt. Geth.</sup> Mary Magdalene, though she be so called in the <sup>in Petr.</sup> Contents of that Chapter in our Bibles, as a p. 73. learned (o) French-man observes) She (I say) <sup>o D. spaigne</sup> having experienced the great love of Christ, in Shibboleth. forgiving her many sins, did love him again; p. 11. &c. yea, she loved much, v. 47 (p) Ignatius, who <sup>p πιστού - i</sup> saw Christ in the flesh, being about twelve <sup>αεὶ ων,</sup> years old when he was Crucified, thus wrote to <sup>ον τὸ In-</sup> the Romans, Believe me that I love Jesus, <sup>σὲν φίλῳ.</sup> who gave himself for me; and a little before, in <sup>Ignat.</sup> the same Epistle, he writes, (q) My Love is <sup>Epist. ad</sup> crucified, making Christ the only object of his <sup>Rom. p. 89.</sup> q δὲν οὐδείς love. They were the dying words of (r) Luther, <sup>q δὲν οὐδείς</sup> <sup>ibid. p. 88. r Melch. Adam. Vit. Ger. Thol. p. 154.</sup>

*al* wards I bless thee, heavenly Father, that thou hast in  
Sermons 8. vealed Jesus Christ unto me, whom I have belie-  
p. 15.  
Wals. None ed, whom I have professed, whom I have loved,  
but Christ whom I have glorified. (t) Mr. Welsh, a Suffolk  
p. 64. Minister, being in a deep muse, after some dis-  
course that had passed of Christ, and tears trick-  
ling abundantly from his eyes before he was a-  
ware, being urged for the cause thereof, con-  
fessed ingenuously, It was because he could not  
draw his dull heart to prize Christ aright, nor  
love him enough. And it was a high expression  
of devout Herbert in his Poems,

\* Herb Po-  
emas p. 40.  
uAm: non  
qui est a-  
missus  
fine merito;  
amat sine fine, quia  
fine princi- \* Ah ! my dear God ! though I am clean forgot,  
pio se cog- Let me not love thee, if I love thee not.  
noscit ama-  
tum. Bern.

Epist. 107. Nor is this to be wondred at : for his love con-  
w' all. strains them ; and truly (u) he loves deservedly.  
None but Christ. p. Who was loved without desert ; he may well love  
64. without end, who knows himself to have been belo-  
x Eis, dul- ved without beginning, as the Father speaks  
cissime Fe- (w) Indeed our cold love of Christ would be almost  
su, transfi- as great a wonder as his great love to us, an-  
ge saluber- rimo vul- might make us justly fear that we never sawing  
nece amoris knew him.

tui medul- I hope by this time you are sufficiently con-  
las animæ vinced of the reasonableness of knowing Christ  
meæ, ut ve- so as to love him, which methinks should make  
rè audeat, every one of you breath after Christ and his  
languor, love, in the language of the Seraphical Doctor:  
& liquifi- at, & solo (x) Well, sweetest Jesus, strike through the in-  
desiderio most parts of my soul with the most wholesom  
two defici- wound of thy love, that it may truly burn, and  
at. Bona- be sick of love ; and melt and faint with desire  
ven. Soli- lo. cap. 2.

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thee only. Thus much by way of motive to  
perswade your love.



## C H A P. VII.

(2.) **W**ould you have a Guide for your Direction  
love? I shall in some few particu- how Jesus  
lars direct you how you should love the Lord Christ is  
Jesus. to be lo-  
ved.

## Sect. I.

(1.) **L**ook that your love be such for quali- The first  
ty, as the Apostle makes the character general  
of true love to Christ, which hath the bles- Direction  
sing entailed upon it, *Ephes. 6. 24.* Grace be respects  
with all them that love the Lord Jesus in sincerity of it,  
sincerity: so it is in the Text of our Bibles, and in grounded  
the Margin, with incorruption. In the Greek on *Ephes.*  
it is ἐν ἀφεσιᾳ, which because it hath been 6. 24.  
variously interpreted, I shall first open the y Optat in-  
words, and then deduce what I intend from corruplici-  
them. (y) *Piscator* takes this as a distinct bles- litatem, id  
sing, which the Apostle prayes for on the behalf eß, immor-  
of these *Ephesians*. He had before prayed for talitatem,  
Peace, Love, with Faith and Grace; and here vit. i. ete-  
(slaves he) he wisheth for them incorruptibility, nā. Pisc.  
that in loc.

*z Ad immortalitatem, vel cum immortalitate, vitâ videlicet æternâ, & metâ ejus gratia quā pro fideli- bus preci- tur.* Bez.

(z) Beza renders it *Ad immor- talitatem, or Cum immortalitate, To, or with im- mortalitatem, and refers it to Grace in the begin- ning of the Verse, as if the meaning were, Grace be with them that love the Lord Jesus, unto im- mortality, that is, eternal life, which is the end of that grace, which he begs for Believers.* To this sense is the Syriack Version by Tewellius.

(a) *Grace which is not corrupted.* And (b) Lyr. note agrees hereunto, who sayes the Apostle here prayes, *That they may so abide in grace, a- not to fall from it, but to reach unto glory, which is grace consummate and made perfect.* (c) Rolloc understands it in this sense, opposing this incor-

ruptible grace to that eternal curse, which the same Apostle denounceth in another place, (d) which I have spoken before) against those who love not the Lord Jesus. Some understand the *εὐαγγελίον*, for that which is in our own Translation, *In sincerity.* Thus (d) Erasmus, whose note is, *That though this word is wont to am, quæ est be elsewhere rightly rendered Immortality, yet herein gratia con- it signifies integrity, and sincerity of a heart summata. from all sinful corruption.* (e) Calvin follows Lyr. in loc.

(c) *Immortalitatem hanc gratiam oppono ego An themati illi a- no, quod Paulus alibi denunciat adversus eos qui non diligit Dominum nostrum Iesum Christum.* Rolloc. in loc.

(d) *Ergo sapientia, quod alias verti solet immortalitas, hic sive integritatem, ac sinceritatem animi, vacante omni corruptelâ vi- vorum.* Eras. in loc.

(e) *Subindicare voluit Paulus, tunc demum omni corruptelâ for- vacuum cor hominis, si omni hypocrisi carit.* Calv.

this sense, and sayes, that the Apostle useth this word, to signify, that then is the heart of man void of corruption, when it is without hypocrisy.

Several (f) others follow this sense, but I passe them over. Some understand the words according to the sense of the Margin, *With incorruption*, that is, *with constancy and continuance*. Thus <sup>f Videsis,</sup> <sup>Porstium,</sup> <sup>Bodium,</sup> <sup>Baldwinū,</sup> the Greek Scholiast (as I find mentioned by *gū* in loc. Bodius) expounds it, of a perpetual and incorruptible love, which fails not, nor is diminished, <sup>g Signifi-</sup> but grows, and is encreased day by day, till it *catur* is, come to the highest pitch of perfection. And thus <sup>qui nullā</sup> (g) Grotius, who sayes it may well be rendred <sup>vi, nullis</sup> <sup>precibus,</sup> *Constantly*, and that such a one is signified by it, <sup>nullis ille-</sup> <sup>reto abdu-</sup> <sup>ci patitur,</sup> as will not suffer himself to be corrupted, nor cebris se drawn away from that which is right by any corrupti- force, intreaties, or allurements whatsoever. <sup>id est, a</sup> (b) Others I find, who take in both these latter Interpretations, and understand it both of *sin-* <sup>Talis ani-</sup> *cerity and constancy too.* Believers (sayes <sup>a mi status</sup> (i) late Writer) are here described from this, <sup>bic dicitur:</sup> that they love the Lord Jesus in sincerity, or in <sup>α'ριστα,</sup> corruption, that is, not for a time only, but con- <sup>ποτεστάς, hoc</sup> <sup>έν α'ριστα,</sup> stantly; not in hypocrisy, or shew only, but sin- <sup>τιά & sin-</sup> cerely and really. And truly, there is such a <sup>Grot. in</sup> near, and necessary conjunction betwixt these <sup>loc.</sup> two, that they cannot well be separated, (for <sup>h Intelligo</sup> that which is sincere, will be constant, and that <sup>de constan-</sup> which is constant, is sincere) especially seeing <sup>tiā & sin-</sup> the word signifies both; and therefore hence I <sup>ceritate.</sup> would direct you (as ever you would obtain <sup>Aret. in</sup> that grace, favour, and all good, which in this <sup>i Fergusson</sup> Apostolical benediction is annexed unto it) that <sup>loc.</sup> on the you look your love to Christ be for the quality place.

of

of it sincere and stedfast, pure and permanent without reservation, and without recidivation.

## Sect. 2.

*The first  
Branch of  
the first  
Direction,  
That it be  
sincere.*

*¶ So it is in  
our Transla-  
tion.*

*I Reynolds  
on Psa. 110.  
p. 59. &c.  
Pink's Try-  
al of Chri-  
stians love  
to Christ,*

*the three last Sermons especially. Morn. Exercise. Part 2. Sermon p. 218.*

*4 Charac-  
ters of  
sincere  
love to  
Christ.*

*The first  
character,  
It is Spir-  
itual.*

(1.) **L**ook that your love to Christ be sincere love : for that may be one sense of the word, (k) as I shewed you before.

*Ques.* But how shall I know that my love to Christ is sincere ?

*Answ.* I shall not handle the case at large; yet I shall give you some characters of such love, which may give you some light in this matter ; and for those who desire further satisfaction, I shall refer them to the (1) Author quoted in the Margin, where they may find the case more fully and largely resolved. The Characters which I shall give, are these,

(1.) Sincere love of Christ is spiritual initiation and constitution. It is not founded in Nature, but Grace, and springs not from custome, education, formal profession, external communion, or an historical faith : but it is begun in a deep sense of our infinite wants and miseryes without Christ, together with his suitability, sufficiency, and readiness to relieve and rescue us ; and it is carried on, and further strengthened and encreased by evidence of our propriety and interest in him. Unsigned love is the daughter of unsealed faith : Now this

*faith,*

faith, as it believes what Christ is in himself, abundantly able and willing to answer all the necessities of the soul, works a love of desire after him; and as it applies, and brings home all this with some clearness and evidence to the soul, so it works a love of complacency. This is the first Character, and of great concernment: for if ever you would make good your love to Christ, you must make good the ground and principle of it.

(2.) Sincere love is Cordial in the exercise of it. 1. It is with the heart. *O thou whom my soul loveth*, sayes the Spouse, Cant. 1. 7. (m) *Whom I love with my very soul.* (n) It notes the unsignedness and fervency of her love. Sincere love is not complemental, but cordial; it stands not in outward expression, but intimate affection. When Christ wooes for your love, he bids you give him your heart, Prov. 23. 26. and sayes as Jebo did to Jonadab, 2 Kings 10. 15. *Is thine heart right, as my heart is with thine heart?* if this be wanting, he valtes not all your good words, but will say as Delilah did to Sampson, Judg. 16. 15. *How canst thou say I love thee, when thy heart is not with me?* 2. It is also with the whole heart. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,* sayes our Saviour, Mat. 22. 37. There is no love befitting God but such a love. He loves a broken, but cannot endure a divided heart; he will have all or none. We should love Christ infinitely, and because we cannot, we must love him unfeignedly, which we do not, unless we love him with our hearts without halting, and

a

The second Character. It is Cordial, in Quem ex animo diligo.

Mercer. in loc.

Ainsworth.

w

Dr. Preston of  
Love. p.  
155.

and with our whole hearts without halving  
(o) *The Lord will have the whole stream of your affection, desires, intentions and endeavours turned to him; there must not a rivulet run out of it; it must not be drained away, but the whole stream must be all bestowed upon himself; there must be no division there, but he must have all;* and there is good reason for it: for he hath loved us with his whole heart, and his whole soul, Jer. 32. 4. Christ then must be the Center of all the affections of your whole heart, if you would love him sincerely, as you ought to do.

The third (3.) Sincere love is chaste love. The love of a soul to Christ is of the nature of Conjugal love which when it is chaste hath these properties

1. That it is a Personal love; a love of the Person more than his portion. (p) *It is the love of a Harlot, to love the Ring more than the Husband.* Our love of Christ must be a personal love; we must love him, more than his. He indeed (says (q) Bernard) loves chastely, who seeks him whom he loves, not any other thing which he hath. It is adulterate love, to love the priviledges and blessings of Christ above himself; and (as (r) one of our own speaks) *If we love not Christ more than his benefits, we are not worthy of him.* A Christian doth, and may lawfully love the Ordinances, Priviledges, Graces and Benefits which come by Christ, but yet he loves Christ's person more than these, and above all these: so that if there were not any of these in hand, or in hope, yet would he look upon Christ as altogether lovely, and

love him without these. (s) *That is the noblest amator non quiescit in dono, sed in me super omne donum,* Thom. Kemps de Imit. Christi, lib. 3, cap. 6. (mibi) p. 153.

M

p. Meretius  
cius amor  
est plus an-  
nulum, quā  
sponsum a-  
mare.

q Am. ut  
profecto ex-  
stè, qui ip-  
sum quem  
amat, que-  
rit, non ali-  
ut quic-  
quam ipsi-  
us. Bern.

u Ser. 7. in  
Cant. p.

138.

r Green-  
ham p. 516.

s Nobilis

ver, who rests not in any gift received from Christ, but rests in Christ above every gift : so the devout A Kempis brings in Christ speaking to the soul. 2. That it is a love of the Person, considered in the utmost extent of that relation of a Husband ; that is, not only as a Cherisher and Preserver, but also as a Head, Guide and Lord. Thus a Christians sincere love to Christ, respects, and is carried out to whole Christ ; not only as Jesus to Save, but also as Lord to Rule. It looks at Christ as Mediator, and loves him in all the offices of his Mediatorship ; not only as (*t*) Witness, but also as Leader and Commander ; not only as *Saviour of his Body*, but also as *Head of his Church* ; not only as Priest, to satisfie and intercede, but also as Prophet, to teach, lead and guide ; and as King, to Rule, govern, and exercise dominion. As the Heart must not be divided, which is the principle of our love : so Christ must not be divided, who is the object of our love. As we must love with the whole heart, so we must love a whole Christ, or not at all. Take

<sup>t</sup> Isa. 55. 4.  
Eph. 5. 23.  
Col. 2. 6.

It is for a clear truth, (sayes one) That if thou lovest not Christ as thy Sovereign Lord ; if thy heart be not knit to him, as thy High Priest with Part 2. p. God ; if thou hast not affectionately entertained <sup>u</sup> Morn. Exercis; <sup>u</sup> 229.

him as thy Master and Teacher ; in a word, if thou art not consecrated unto God by Christ ; if thou art not a loyal Subject, and a willing Disciple, love in sincerity doth not dwell in thee. 3. That is an unshared, and incomunicable love. When a Woman is married to an Husband, if she love him sincerely, as she ought, he hath no Corrials in her affection, but she gives him her whole

whole love, and doth not divide it betwixt him and others; her heart is set upon him more than all the World besides: so it is with a Christian who truly loves Christ: He hath none but a

*Heaven but Christ, and there is none on Earth that he desires besides him, Psal. 73. 25.* His

w. Lambert to is that of the (w) Martyr, *None but Christ*

*None but Christ.* As Christ is all in all to him

x Reynolds he is all in all his affections for Christ. (x) And as app on Psal.

*rising of the Sun drowneth all those innumerable hours to b*

110. p. 74. *Stars which shined in the Firmament before, and avoid*

The fourth character, *the beauty of this Sun of Righteousness doth please him*

It is Real, out, or else gather together unto it self all the obser

*scattered affections of the soul, which were before of Ch*

*cast away upon meaner objects. This is chaste love of Je*

*and the third Character of that which is sincere love. Sh*

(4.) Sincere love is real love, not not in mind in the  
and in tongue only, but in deed and in truth. Will never  
that be required in our love to Christians, as by others,  
is 1 John 3. 18. surely it must not be omitted, that  
our love to Christ. Our Saviour himself said to us  
this the proof of our love. If you love me, keep my Commandments, John 14. 15. And again himself  
my Commandments, John 14. 15. And again himself

y Probatio dilectionis et exhibi-  
tio operis. Bern. in Cœn. Dom. Ser. 8.

If a man love me, he will keep my words, v. 23.

John 13. 14. You are my friends if you do what

ever I command you. You see then, That exa

tion of works is the probation of love, as the (y) Proba

ther speaks. Its in vain for men to talk of love

Christ, if they do not walk after him, in a

cheerful, universal, and constant obedience to

his Commandments. (z) Some derive the Gre

word for love, ἀγάπη, from ἀγαπέω, beca

xt his love is always operative. As Fire is the most active Element, so Love is the most working <sup>a Amor, si</sup> a Ch. Grace. Indeed (a) Love, if it be not operative, non opera-<sup>b Qui pre-</sup>  
b non at all. (b) He doth not love God, who contur, non  
Eamus his Precepts; as we love not a King, when est. Greg.  
His M. we hate his Laws. (c) We cannot approve the sin- b Qui pre-  
t Christianity of our love, but by the reality of our obedi- ciplina Dei  
o him. He who loveth Christ (says (d) Gerhard) contemnit,<sup>c Deum non</sup>  
(e) And doth approve, and follow those things which he diligit; ne-  
numerous hys to be acceptable unto Christ; and doth hate, <sup>d j, enim re-</sup>  
before, and avoid such things as he knows will by no means gem diligi-  
doth release him. On the other side, where there is not mus, si odio-  
all the obseruance of Christs Precepts, there is no true eius leges  
re before of Christ, though there may be much boasting <sup>e habemus.</sup> lisd.

Deeds speak more strongly than words: If  
is since wife should boast that she loves her Husband, c Vide  
ot in me and in the mean time oppose him in all things, she Hardy on  
truth. will never be able to persuade her Husband, nor John.  
ians, & others, that she truly loves him: So those who Part 2.  
omitted just that they love this heavenly Husband, the p. 472.  
self mad Jesus, and in the mean time trample his  
me, b commandments under their feet, do but deceive d Qui di-  
nd agi themselves. The true and noble love of Jesus, (as ligit Chri-  
and keep (e) devout man speaks) doth inforce to the doing sum, pro-  
and agi great things, and doth excite to the desire of more settatur  
ea, que  
r, v.23. Christo grata esse novit, atq; odit & fugit que Christo minime  
do what luere novit. Contra verò ubi non est Praeceptorum Christi obserua-  
at extre- at, ibi non est vera dilectio, quamvis multa sit de dilectione  
the (y) tatio, &c. Gerh. Har. (michi) p. 925.

t. Amor I:su nobilis ad magna op:rand: impellit, & ad defi-  
enda semper perfectiora excitat. Amor onus non sentit, labo-  
ris reputat, plus affectat quam valet. Amor onus sine one-  
potat, & omne amarum dulce, ac sapidum efficit. A Kemp:  
the Gre- lant. Christi. lib. 3. cap. 5. (michi) p. 149. 150.

perfect things. Love feels no burden, reckons not of labours, and affects more than it can do. It bears a burden without burden, and makes every bitter thing sweet and savoury. True love of Christ is real and operative, not only full of affection to him, but also of action for him, expressed in obedience to his Commandments. These are the Characters of sincere love; and it will concern you to look that your love be thus sincere.

## Sect. 3.

(2.) **L**ook that your love to Christ be stedfast and constant love: for that Branch of may be another sense of the \* word, as was shewed before. (\*) True love of Christ is long-lasting, yea an everlasting affection; it will not waste, purifie, worm-eat or decay: but incorruptible. Now there are two things which go to the making up of this stedfast, constant love.

\* So it is  
in the

Margin of your Bibles: With incorruption. (\*) Robert's Evidences. p. 21.

Two Characters of  
constant  
love.

The first  
is, That it  
be Invi-

(1.) It must be Inviolable, such as will not be corrupted. Man hath more Suitors for his love than one. Christ sues for it, and Satan sues for it, and neither will be satisfied without it: only with this difference, that Christ will have all or none; but Satan will be content with a part: if he cannot get the whole, he is willing to have it divided: for thereby he knows he shall have all at last, because Christ will not be put off with a piece of the heart, nor accept though the ball

half our love. Now as Christ sues by the Word, so Satan sues by the World: but when once Christ hath gained the love of a mans heart in good earnest to himself, not all the baits which Satan layes for him, nor all the fair promises which he makes to him from the Worlds Trinity, (f) the *lust of the flesh, the lust of the eyes, and the pride, the pleasures, profits, preferments of this life,* can bribe or corrupt him in his love to Christ, but he remains inviolable against all <sup>f 1 Joh. 2. 16.</sup> <sup>Ambitiosus opes, & factas;</sup> <sup>da volup-</sup>  
*hancitiae venitis ad me; They are no more to him than they are to a dead man: for such a one is he to the World, and all the flattering, enticing blandishments of it,* as Paul said he was, <sup>Hac tria-</sup>  
<sup>Numine Muadus habet.</sup>  
<sup>g Quia nibil ad mortem.</sup>  
<sup>Gal. 6. 14. I am crucified to the World. This</sup> <sup>tuum per-</sup>  
*one Branch of the character of true love to Christ, as it is set down, Cant. 8. 7. If a man* <sup>in loc.</sup> <sup>h Opibus</sup>  
*would give all the substance of his House for love,* <sup>iustitia Ec-</sup>  
*it would be utterly contemned: which though* <sup>non duci-</sup>  
*Ansorth interpret to the sense, That neither* <sup>clesia, ut a</sup>  
*Love, nor any other Grace can be purchased by mo-* <sup>Christi a-</sup>  
*ry, yet ordinarily it is interpreted to such a* <sup>more disc-</sup>  
*sense, as will serve the end I bring it for, viz.* <sup>dat, cum</sup>  
*That the soul which is truly affected to Jesus* <sup>omnia sua</sup>  
*Christ, will not be persuaded out of it by any* <sup>proper</sup>  
*thing which this World can afford. Thus Mer-* <sup>Christum</sup>  
<sup>(b) The Church is not drawn by riches or</sup> <sup>parata sit</sup>  
*to depart from the love of Christ, seeing she* <sup>relinquere.</sup>  
*is ready to leave all she hath for Christ. To the* <sup>loc.</sup>  
*same purpose one of our own: (i) If a man,* <sup>i factos</sup>  
*though the wealthiest man in the World, should* <sup>in loc.</sup>

proffer a Christian all his wealth, to bire him abandon his love and loyalty to Christ; he would look upon it with scorn and indignation, with contempt and detestation. A true Believer will part with all he hath for Christ's sake: but he will not part with Christ for all the World. Such a one was *Luther*, who could not be tempted by all the fair promises which the Romanists made him of Honour and Wealth, to abate of his zeal and affec-

*k contemp-*  
*tus est Ro-*  
*manus su-*  
*ror & fa-*  
*wor. Melch.*

*Adam. in*  
*vita Lu-*  
*theri. p.*

*114.*

*1 Hem!*  
*Germania*  
*bac Bestia*  
*non curat*  
*Aurum.*

*ibid. p.*

*158.*

*m Cra-*  
*shaw's*  
*gracious*  
*life of*  
*Gal. Ca-*  
*rac. p. 211.*

*The se-*  
*cond is,*  
*That it is*  
*Invincible.*

all their temptations with this noble resolution.

(k) *The fury and favour of the Romish Party is by me alike contemned.* So that when one asked, *Why they did not stop his mouth with Silver & Gold*, another answered, (l) *Alas! this German Beast cares not for Gold.* Such a one was the noble Marques of *Vico*, who having left his Country, Relations, and Estate, for Christ's sake and Religion, and having withstood several temptations to return, was at last assaulted by a subtle and importunate Jesuit, who, among other things, made him fair offers of money, if he would return home: but he resolutely repelled this Temptation in these words, (m) *Let this money perish with them, who esteem all the Gold in the world worth one dayes society with Jesus Christ.* And such a love as this must we have of Christ, if we would be constant to him.

(2.) It must be Invincible, such as cannot be conquered. As Christ hath threatenings to enforce our love, as well as promises to entice from the Word, so hath Satan from the World to keep, or call off our hearts from Christ. He hath a frowning, as well as a smiling World, threats,

threats as well as promises, force as well as flattery; and where he prevails not by the one, he will make use of the other: but now where a soul is fully bent and fixed in love to Christ, it will <sup>\*</sup> abide in strength against this as well as the other, <sup>\* Gen. 49.  
24.</sup> by the hands of the mighty God of Jacob. This love in the heart of a Christian is a fire, that hath a most vehement flame, which many waters cannot quench, nor the floods drown, as it is expressed Cant. 8. 6, 7. Where, (n) by Waters <sup>n Anis-</sup> and Floods, (according to a usual Metaphor in <sup>morth,</sup> Scripture, 2 Sam. 22. 17. Psal. 32. 6. Psal. 42. 7.) are meant many and sore afflictions, <sup>Fackfor,  
Robotham,  
in loc.</sup> persecutions, troubles and temptations; and so that which is intended, is That no threatnings, afflictions and persecutions can beat off the Spouse from the love of Christ. The love of Christ, wherewith the Saints are in<sup>o</sup> pied, is such as cannot be quenched with any calamities or persecutions whatsoever. Thus Mercer takes it: <sup>o Persecu-</sup>  
 (o) By Waters and Floods (says he) we may sumus at-  
 understand Persecutions, and the terrore and <sup>cipere;</sup> &  
 threats of Adversaries; even these cannot quench <sup>adversat-</sup>  
 the love of the Church to Christ: how much less <sup>orum terro-</sup>  
 can flatteries and allurements do it? To this <sup>rem, &</sup>  
 purpose is that of the Apostle, Rom. 8. 35. ad fin. <sup>minas; ne</sup> be quidem  
 What shall separate us from the love of Christ? <sup>amorem</sup> Ecclesie in  
 shall tribulation, or distress, or persecution, or <sup>Christum</sup> extiguere  
 famine, or nakedness, or peril, or <sup>Merc. in</sup> sword? &c. loc.  
 — I am perswaded that neither death, nor life, possint;  
 nor Angels, nor Principalities, nor Powers, nor <sup>minus</sup>  
 things present, nor thinge to come, nor height, <sup>blanditiae,</sup>  
 nor depth, nor any other creature shall be able to <sup>illecebrae.</sup>  
 separate us from the love of God, which is in

p Grot.

Vof. Calv.

Beg. Eras.

Parens.

Pisc.

q Ambros.

Ansel.

Theoph.

r Nec inep-

ta, nec im-

pia est sen-

tentia. Pet.

Mart. in

loc.

s Qui non

est paratus

omnia pa-

ti, &amp; ad

voluntatem

stare dilec-

ti, non est

dignus a-

mator ap-

pellari. O-

portet a-

mavem

omnia du-

ria, &amp; a-

mara prop-

ter dilectū

lib n'er

amplecti,

nec ob con-

traria ac-

ciditias ab

eo deflecti.

A Kempis

de Imit.

Christi.

lib. 3. cap.

§. p. 152

*Christ Jesus our Lord.* I know these words are generally taken by (p) Expositors for that love with which the Lord loveth us : yet some of the (q) Ancients take them for that love which we have towards him ; And (r) Peter Martyr (though he follow it not) sayes, it is no ill, or unfit sense. I think Deodat doth well, who takes in both senses : What grief or calamity can make us doubt that Christ hath withdrawn his love from us, and make us cease loving him ? Soke and the Commentators forementioned on the place in the *Canticls*, do make this Scripture parallel with that. And it is a great truth, that as none of these things can make Christ cease loving those whom he hath once loved ; so neither can they make a Christian cease loving Christ, whose heart is sincerely pitch'd upon him in a way of love. It is every ones duty (s) He who is not ready to suffer all things, and to stand to the will of his beloved, is not worthy to bear the name of a lover. It becomes him who loves, to embrace willingly all hard and bitter things for his sake whom he loves ; nor for all contrary occurrences to be turned aside from him. And it is the property of every upright Christian. This hath been verified in the whole *Army of Martyrs*, in all Ages, who have with the strongest resolution, and most invincible steadfastness, entertained all the threats and movements of their enemies, rather than deny Christ, or be separated from his love. Upon this account they have been tortured, not accepted deliverance, that they might obtain a better resurrection. Others had tryal of cruel mockings

words are  
that long  
one of the  
which we  
Many  
no ill,  
who takes  
can make  
his los  
? So be  
d on the  
Scriptur  
uth, the  
rist cea  
; so ar  
oving o  
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es dum  
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worthy  
him w  
ed bitte  
r all ou  
om his  
Chil  
ole na  
ive wi  
vinche  
and to  
Chil  
this  
recep  
tter ri  
ocking  
on  
and  
id  
this  
w  
Toler  
astis usq;  
ad consu  
mationem  
gloriæ durissimam  
questio  
nem, nec  
cessistis  
suppliciis,  
sed vobis  
potius supplicia  
cisserunt.  
Idem  
ibid. Sticcerunt  
torti torquentibus fortiores ; &  
pulsantes ac laniantes  
ugularia pulsata ac laniata membra vicerunt. Inexpugnabilem fidem  
superare non potuit diu saeviens plaga repetita, quamvis rupta compage  
vicerum torquerentur in servis Dei jam non membra, sed vulnera.

Nec re-  
tardati  
estis ab acie  
tormento-  
rum metu,  
sed ipsis  
have it, Heb. 11.35,36,37. Thus the (t)Father  
speaks of the Martyrs and Confessors in his time,  
as good Souldiers of Jesus Christ, That they were  
not retarded from the battel by fear of torments,  
but were more provoked to the battel by those very stabiles ad  
torments, coming forth strong and stedfast, with maximi  
ready devotion to that battel which had the great- certaminis  
conflict. (u) Nor did flatteries deceive, nor prælum  
threats terrific, nor pains and torments overcome devotione  
the incorrupt firmness of their faith, (which proditio-  
wrought by love, as true faith doth, Gal. 5. 6.) Cypr.  
Nor was any earthly punishment more able to cast Epist. 9.  
them down, than Divine protection was to raise mati, ut  
them up. (w) They endured the most grievous incorrup- tam fidei  
Inquisition to the consummation of their glory ; firmiter non blan-  
nor did they yield unto punishments, but punishi-  
ments rather yielded unto them : And a little af- ditiae de-  
ter, The tormented stood stronger than their tor- cipient,  
mentors ; their beaten and torn members over- non mine  
came those instruments of cruelty wherewith they tercent,  
were beaten and torn. Cruel stripes, of long con- non crucia-  
tinuance, and often renewed, could not overcome menta de-  
their impregnable faith ; no, not though their ve- vincant.

Nec plus  
id deliciendum potest terrena pena, quam ad erigendum tutela divi-  
na, w Tolerasti usq; ad consummationem gloriæ durissimam questio-  
nem, nec cessistis suppliciis, sed vobis potius supplicia cisserunt. Idem  
ibid. Sticcerunt torti torquentibus fortiores ; & pulsantes ac laniantes  
ugularia pulsata ac laniata membra vicerunt. Inexpugnabilem fidem  
superare non potuit diu saeviens plaga repetita, quamvis rupta compage  
vicerum torquerentur in servis Dei jam non membra, sed vulnera.  
Item ibid.

## The transcendency of Christ's Love

**x** Hostes  
veritatis  
non tan-  
cum non  
perbove-  
scimus,  
sed provo-  
camus ;  
& anima-  
cos Dei  
jam hoc  
ipso, quid  
non cesse-  
mus, vici-  
mus. Epist.  
26. inter  
Cypri-  
Epist.

y Νῦν ἀρ-  
χουσα μα-  
ρτυρίς εἰ-  
σαι, μηδέ  
εις ζηλο-  
ων τῷ ὁ-  
μοτρόνῳ, καὶ  
τῷ αὐτο-  
τῷ, ινα-  
Ιησοῦ Χε-  
ρῷ ἐπινύ-  
πο. Πῦρ  
καὶ σῶσες,  
Ἐγέισαντες  
οὐσίας,  
αὐτομάται,  
διαφέντης,  
μοῖς ἔσται  
τῷ Ιησοῦ. Ignat. Epist. ad Roman. Edit. Uster. (mibi) p. 86.

for Christ  
Beasts,  
my bone  
destroyed  
the Devil  
chain, i  
ged by  
with pre-  
cellent e  
served C  
in any  
King th  
which wi  
suered,  
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take we  
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he return  
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and the  
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be cast  
if she m  
nace, or  
and Da  
stone m  
the Ba  
her tak  
out of r  
turn th  
examp  
stediast

Christ. Let fire, cross, concourse of wild Beasts, the cutting, separating and breaking of my bones, the dissipation of my members, the destruction of my whole body, and the torments of the Devil; let all come upon me, only that I may obtain Jesus Christ. \* Polycarpus being urged by the Proconsul to blaspheme Christ, Vol. i. p. with promise of his liberty, returned this excellent answer, Fourscore and six years have I served Christ, neither hath he ever offended me in any thing; and how can I then revile my King that hath thus kept me? Being threatened with wild Beasts unless he would repent, he answered, Bring them forth, for I have determined with my self not to repent, and turn from the better to be worse. When Chrysostome had received a threatening message from Eudoxia the Empress, <sup>\* Clark's Lives. 4. 7. 8.</sup> Idem. p. 45. he returned this answer, Go tell her, Nil nisi pecatum timeo, I fear nothing but sin. If the Queen will, let her banish me: The Empire is the Lords, and the fulness thereof. If she will, let her cast me asunder: Isaiah suffered the same; if she will, let her cast me into the Sea, I will remember Jonah; if she will, let her cast me into a burning fiery Furnace, or among wild Beasts: the three young men, and Daniel were so dealt with; if she will, let her stone me, or cut off my head, I have Stephen and the Baptist my blessed companions; if she will, let her take away all my substance: Naked came I out of my Mothers Womb, and naked shall I return thither again. Thus he. I shall add but the example of Moses, who is an instance of this steadfast love in both parts of it, as you find, Heb. 11. 24, 25, 26, 27. When he was come to years, he refused

*z Disce, O refused to be called the Son of Pharaohs Daughter Christiane, ter; the pleasures of sin, and the treasures quemadmodum diligas Christum, discere proach of Christ above the Worlds wealth; fear amare dulciter, ne illetti; prudenter, ne decepti; fortiter, ne oppressi ab amore Domini avertamus.*

Bern. in Cant. Ser. 20. p. 14<sup>8</sup>. *strong and stedfast; neither giving way to terror, nor sinking under labours.*

*(a) Let your love therefore (as he goes on) away with flatteries, nor seduced with fallacie, Sit fortis, & constans, nor broken and overcome with injuries: this is amor tuus, love him with all the heart, with all the mind, nec cedens with all the strength. Thus love the Lord Jesus Christ, sincerely and stedfastly, which is all the direction I shall give you for the quality of your love laboribus.*

I now proceed to another Direction.

ibid.

*b Non abduci blanditiis, nec seduci fallaciis, nec injuriis frangi; in corde, toto animo, tota virtute diligere est.* ibid.



## CHAP. VIII.

(2.) **L**ook that your love to Christ be, <sup>for</sup> *the measure of it, without measure.* There can be no excesse in loving Christ, as there may be in loving other things; the Woman in the Gospeſſl loved much, Luke 7.47. but not too much. As his love to us was a transcendent love, so must ours be to him, it must transcend our love to all other things in the World. We are to love him (ſayes a learned Man) above all things.

The ſecond  
generall  
direcſion  
reſpects  
the mea-  
ſure of our  
love.

*Modus di-  
ligendi. De-  
um eſt fine  
modo dili-  
gere. Bern.*

<sup>295.</sup>

*|| Reyn. of  
the Paſſ.  
pag. 82.*

<sup>\* Reyn. on  
Pſal. 110.</sup>

<sup>pag. 74.</sup>

*all*

*all*

(1.) **A**ppreciativē, ſetting an higher price upon his Glory and Command, than upon any other thing beſides.

(2.) **I**ntenſive, with the greatest force and intention of our ſpirit, ſetting no bounds, or measure, to our love of him.

(3.) **A**dæquate, as the compleat, perfect, and adequate object of all our love, in whom it muſt begin, and in whom it muſt end. Christ muſt be loved ( ſaith the \* ſame Anhour in another place ) with a principall, and ſuperlative love, grounded on the expeſience of the ſoul in it ſelſe. that there is ten thouſand times more beauty, and amiablenesse in him, than in all the honours, pleaſures, profits, ſatiſfactions, which the world can afford: that in comparison, or competition with him, the deareſt things of this World; the Parents of our Body, the Children of our Fleſh,

z Disce, O refused to be called the Son of Pharaohs Daug  
Christian, ter; the pleasures of sin, and the treasures  
quemadmodum di- Egypt. Here was inviolable love. He chose  
ligas Chri- fiction with the People of God; esteemed them  
sum, disce proach of Christ above the Worlds wealth; fear  
amare dul- not the wrath of the King. Here was invincible  
citer, ne love. This is to love Christ aright; and if you  
illebiti; would love him as you ought, you must learn  
prudenter, ne decepti; thus to love him; To love him (as that (2.)  
fortiter, ne ther directs) sweetly, lest being enticed; wise  
oppressi ab lest being deceived; and strongly, lest being oppre-  
amore Do- sed you be turned aside from your love of the Lord  
mini aver- tatus.

(a) Let your love therefore (as he goes on) be  
Bern. in strong and stedfast; neither giving way to terror,  
Cant. Ser. nor sinking under labours. (b) Not to be drawn  
20 p. 148. away with flatteries, nor seduced with fallacies.  
Sic fortis, & constans mor broken and overcome with injuries: this is the  
amor tuus, love him with all the heart, with all the mind, and  
nec cedens with all the strength. Thus love the Lord Jesus  
terroribus, sincerely and stedfastly, which is all the direction  
nec suc- I shall give you for the quality of your love  
cumbens laboribus. I now proceed to another Direction.  
ibid.

b Non abduci blanditiis, nec seduci fallaciis, nec injuriis frangi; in  
corde, toto animo, tota virtute diligere est. ibid.

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respects  
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the measure of our  
and our love to all other things in the World.  
We are to love him (sayes a learned Man) above  
all things.

ac

(1.) **A**ppreciativè, setting an higher price upon his Glory and Command, than upon any other thing besides.

<sup>de d. Deo.</sup>  
<sup>(mibi) P.</sup>

295.

(2.) **I**ntensivè, with the greatest force and mention of our spirit, setting no bounds, or measure, to our love of him.

<sup>|| Reyn. of</sup>  
<sup>the Pass.</sup>  
<sup>pag. 82.</sup>

(3.) **A**dæquate, as the compleat, perfect, and adequate object of all our love, in whom it must begin, and in whom it must end. Christ must be loved ( saith the \* same Author in another place ) with a principall, and superlative love, founded on the experience of the soul in it selfe. \* Reyn. on Psal. 110. ac

that there is ten thousand times more beauty, and inableness in him, than in all the honours, lawes, profits, satisfactions, which the world can afford: that in comparison, or competition with him, the dearest things of this World; the Parents of our Body, the Children of our Flesh,

the

I

the Wife of our Bosome, the Bloud of our Veines  
the Heart in our Breast, must not onely be laid  
down, and lost as sacrifices, but hated as snare  
when they draw us away from him.

\*Preston of <sup>when they draw us away from him.</sup> \*Indeed  
all Love pag. we do not love him as God, but as a Creature,  
162. we do not love him above all: to say we love him  
God, & yet, not to love him above all, is a contradic  
tion. Nay we love him not at all, if we love him  
not above all. For (as one observes) so much as in the  
world: for

<sup>+ Pinks</sup> Triall of Love pag. 33. ly do we love Christ, as we love him more than  
any thing else besides, though never so lovely, which is j

(1.) Because we have infinitely more reason to love him, than it is possible we should have to love any thing else, and therefore it is not to be accounted love unto him, if we can afford as much as to something else.

(2.) Because, if we love but one thing better than we do him, that one thing may force us to despise, forsake, and betray him, as accursedly, if we preferred an hundred things before him; but the he that resolvedly prefers but one thing before his Communion with Christ, will quickly be intrusted by his own heart to prefer more.

## Sect. I.

If you would have these things more particularized, our Saviour hath done it in Luke 14. 26. 33. From whence I have sufficient ground to call upon you to love Jesus Christ, as \*I find Bernard professed himself to do, <sup>Walſ. none but Christ</sup> Plusquam tua, plusquam tuos, plusquam te. (1.) Love Jesus Christ plusquam tua, more then

<sup>Walſ. none but Christ</sup>  
pag. 62. II

Value than all your enjoyments of estate, riches, wealth,  
y be houses, lands, and whatever you have in this  
us snare; World: for so sayes our Savior, Luk. 14.33. Who.  
\* Indeed never he be that forsaketh not all he hath, he can-

Christ is to  
be loved  
above our  
enjoy-  
ments.

ture, if he be my disciple. It was a true acknowledgement  
him self of Austin, \* That he loveth God too little,  
contrariwise he loveth any thing besides him, which he doth  
love him selfe above for him. There is so much unsuitable-  
ness in the things of the World, which are ter-  
rificall and temporall, to the nature of a mans soul,  
so lovely, which is spirituall and immortall; so much in-  
reasonableness to supply his necessities, and satisfie  
his lowly desires; nay, to much, not onely of vanity,  
but also of vexation, in the getting, keeping, in-  
uisiting, using, reviewing, and disposing of these  
things, that it is a wonder any rationall crea-  
ture should be transported with any irregular,  
as to do and in ordinate affection towards them, espe-  
cially seeing by the vote of Scripture such have  
im; upon the love of God in them, 1 John 2. 15. But

\* Ministe  
amit, qui  
tecum ali-  
quid amat,  
quod prop-  
ter te nos  
amat, Aug.

Confes.

lib. 10.

cap. 29.

See Reyn.

Vanity of  
the Crea-  
ture.

fore what madnesse is it for men to prefer these  
things in their affections before Jesus Christ? is  
it not enough that we may have the World for  
our use, and use it when we have it; but we must  
lote upon it, and delight in it, and love it above  
the Lord himself? which yet too many do, but  
to their prejudice; for, as the forementioned  
Father speaks, + Christ is not the foundation in  
that Soul, where these earthly and temporall  
things are preferred before him. It cuts off their  
interest in Christ, and their title to Heaven,  
and Happinesse. How much rather should we  
choose to love a living Christ than a dead crea-  
ture, a full and sufficient Christ, than a vain,

+ Non est  
in eo fun-  
damentum  
Christus,

cui talia

(viz: terre-

riæ, & tem-

poralia)

preponun-

tur. Aug.

de civ.

Dei lib. 21

cap. 26.

(ubi) pag

656.

empty creature, an abiding Christ than a passing creature, a satisfying Christ than a decaying creature, a contenting Christ than a vexatious creature? yea, it is our wisdom, and happiness to love Christ so much more than all creature comforts, by how much he is more worthy to be beloved; being more amiable in himself, and more advantageous to those who love him, than they are, or can be. Love Christ therefore above all you have of this World, so as to reserve the chiefest room in your heart for him, whilst these things are in your hands, and when they come in competition with Christ to throw them off, as intollerable burdens, and trample them under foot as dross and dregs. This is to love Christ aright, thus have the right loved him. His Disciples forsook all to follow him, Mat. 19. 27. Thou knowest, Lord (said \* one of the Martyrs in Queen Mary's time in his last prayer) That if we would seem to please men in things contrary to thy Word, we might enjoy the commodities of life, as other do, but seeing the world will not suffer me to enjoy them, except I sin against thy holy Laws, I hold, I leave here all the pleasures of this life, for the hopes sake of eternall Life purchased by Christ's blood, and promised to all them, that fight on his side. Thus must we love him, if we would endure his discipline, for this (as was said before out of that place in Luke chap. 14. 33.) is one of the terms of Discipleship: nor need we be afraid to venture thus far for his sake, who hath given us such encouragement, as he hath done, by telling us, Mat. 19. 29. That whosoever hath forsaken house,

\* Nic. Shet-  
terden.  
Clarks  
English  
Martyrol.  
p. 146.  
To the  
like pur-  
pose spake  
another  
Martyr  
Stephen  
Knight.  
p. 132.

houses, or lands, &c. for his Namesake, shall receive an hundred fold, and shall inherit everlasting life. Christ will see that his people shall be no losers in what they part with upon his account, for what they venture of the things of this World shall be made up in himself, in the blessings of his Grace here, and Glory hereafter. \* Austin spends a chapter to shew, that Christians are no losers, in parting with the things of the world for Christ's sake, Because they have spirituall riches, which they cannot lose, their Faith, and Godlinesse, and the goods of the Inner-man, whereby they are rich towards God, and which are a Christians trust and best riches; and because they have laid up for themselves treasures in Heaven, according to our Saviour's counsell in Mat. 6. 20. whither none of their enemies can come to take them away. This made Paulinus the famous Bishop of Noia, pray thus unto God (as the Father there reports concerning him) when the City was wasted by the Goths, and himself taken prisoner; + O Lord, suffer me not to be troubled for gold or silver; for thou knowest, where all my riches are laid up. This made the believing Jews before him, endure joyfully the spoiling of their goods, knowing within themselves, that they had in heaven a better, and an enduring substance, as the Apostle hath it, Heb. 10. 34. And this should make us willing to do the same, when called to it; \* Such love of earthly things for Christ being desireable, which is recompensed with greater gain telling Spirituall and Heavenly things. I shall forsake that up this, with that of a Devout Man.

\* Amiserunt omnia que habebant: nunquid fidem? nunquid pietatem? nunquid interioris hominis bona, qui est ante Deum dizes? Haec sunt opes christiano-rum, &c.

Aug. de civ. Dei lib. i. cap. 10. (mibi) pag. 21.

+ Domine, non excrucier propria aurum, & argentum, ubi enim sint omnia mea, tu scis, ib.

pag. 22.

\* Optanda nimurum est jactura, que lucro maiore pensatur.

\* Oportet dilectum pro dilecto relinquere, quia Jesus creature is deceitfull and unstable, the love vult solus Jesus is faithfull and persevering : he that super omnia amari. Dilectio creature fallax sus shall be established for ever. Loye him therefore and retain him for thy friend, who will all things shall give thee the slip, will not leave thee, nor suffer thee to perish in the conclusion & perseverabilis. Love him above all the things of the World which are in thy possession, for (as the same Author hath it a little after) + Thy beloved & cadet of such a nature, that he will not admit a sum labili, ger, but will have thy heart alone for himself qui amplectitur Je- and sit there as King in his own Throne, sum firmar- bitur in eternum. Illum diligere, & amicum tibi retine, qui omnibus cedentibus, te non relinquet, nec patietur in fine perire. A. Kemp, imit. Christi lib. 2. cap. 7. p. IIII. + Dilectus tuus talis est natura, alienum non velit admittere; sed solus vult cor tuum habere, & tanquam Rex in proprio Throno sedere. Idem ibid.

## Sect. 2.

Above our Relations

(2.) **L**ove Jesus Christ plus quam tuos, Mihhan all your Relations, though never so near and dear to you. Hear what our Saviour fayes, Luke 14. 26: If any man come to me, and hate not Father and Mother, and Wife, and Children, and Brethren, and Sisters, he can not be my Disciple.

Object.

But perhaps this may sound harsh in the

offome, who may be ready to retort : What hate Father and Mother, &c. This is a hard saying, who can bear it ?

I shall therefore speak something for the Answer. gening, and clearing of this Scripture, that no Stumbling blocks may from thence lye in the way to discourage any Man from following Christ.

Know therefore (1.) It cannot be understood, as if Christ would hereby extinguish natural affections in his Followers towards their Relations, forbidding our love to them, and requiring our hatred of them : No, no ; 1. Love to our Relations is implanted by himself in every one by nature. 2. It is not only allowed, but required by his commandment in Scripture, Exod. 20.12. 3. It was in himself, and expressed by him to his dying hour, for then, out of filial affection did he commend his Virgin-Mother to the care of his beloved Disciple, John 19. 27. By which example (as the † Lear-  
ud observe) Christ would teach us what affection and care we owe to our Relations according to the flesh. Farre be it from us therefore to imagine, that our Saviour would have us turn Barbarians, when we became Christians, or that he would have us cast off all natural affec-  
tion when we come unto him. This is not his meaning. But,

Secondly, Christs end and design is, to regulate, and keep within due bounds, our love to our earthly relations, and raise our affection to himself to its due pitch, and height. He would have us to love Father and Mother, &c. But

† Bellar-  
min de  
Sept. verb.  
dom. lib. I.  
c. 11. p. 89.  
Alex. Ro-  
berts. Sa-  
cred Sep-  
tenary.

P. 73.  
Smith on

the Creed

P. 230.

Gerha Har-

mon. de

pass. p. 187.

yet so as to reserve a singular, and sovereign affection for himself; not to suffer our love to them to exceed, or drown our love to Him. *Love them we may, but not more than himself,* so it is expressed Mat. 10. 37. and so \*Beza expounds it here. †It is certain (says Grotius) that this word is to be taken improperly, for it is a wicked thing to hate ones Parents, and impossible to hate ones self, Ephes. 5. 29. And therefore he expounds this hating by *lesse loving.* Thus Deodat takes it, and thus (they both observe) the word (*to hate*) is sometimes taken in Scripture, see Gen. 29. 31, 33. Deut. 21. 15. 16. Thus Glassius takes it: \**To hate* (says he) Signifies to put behind, and *lesse to care for*, or to neglect in comparison of another who is more dear, and more highly esteemed.

So that this phrase, 1. Is not to be understood in a strict but in a moderate sense. To hate is not to love; and this, 2. Not absolutely but comparatively: not to love them in comparison of Christ, not to love them so much as Him, or more than Him. To set them before Him, and to care for them less than Him, and to neglect them in comparison of Him, who ought to be more dear to them. 3. This to be understood upon occasion of their standing in competition with Him. † If the love of our relations hinder us from following of Christ, it is strongly to be resisted, as Calvin observes. And

*negligere,*  
significat. Glassius Gram. sacr. p. 582. Rhet. sacr. p. 1056. Vid. Vorst. Philolog. sacr. cap. 5. pag. 149, 150. † Si nos à Christo se quendo impedit nostorum amor, fortiter resistendum est. Calv. in loc.

*¶*  
Quiamat  
supra me.  
Beza in  
loc.  
† certum  
est vocem  
hanc im-  
propriè su-  
mi, nam  
parentes  
odisse im-  
pium est,  
semetipsū  
rāvādu-  
vator.

Grot.

Simpli-

cissima

inter-

pretati-

est, que

wo<sup>rd</sup> ex-

ponit mi-

nus amare

quendam.

¶ Odisse,

postponere,

& minus

curare, seu

præalio

chariori;

negligere,

significat. Glassius Gram. sacr. p. 582. Rhet. sacr. p. 1056. Vid. Vorst. Philolog. sacr. cap. 5. pag. 149, 150. † Si nos à Christo se quendo impedit nostrum amor, fortiter resistendum est. Calv. in loc.

so Glassius, \* To hate our Parents and other things, in the cause of Religion, and Goodness, <sup>\* Odisse</sup> igitur pain to love them so as we love Christ and his rents, & Gospel, but to set them behind, so as to leave them <sup>alii religi-</sup> (Gods call allowing of it) if they prove Remora's onis & tows in the service of Christ. Yet (as he addes) pietatis such an one doth not properly hate, but doth that, <sup>cav/a est,</sup> which is wont to be done out of hatred, because he leaves them and follows Christ. And then, as Christum it is observed † by one, 4. The hatred here & ejus doctrinam, required, is not be understood so much in reference sed eos to their persons, as to those favours, and content- posthabere, ments, which we may receive from them. When ita ut, vo- we are driven to that pinch, that we must either catione di- lose Christ, or the good looks, good words, and vindicente, deseran- good deeds of those, whom we account our best friends, we should so hate, that is, by a Hebraisme, Christi ser- neglect or disesteem whatsoever comforts or fa- vouris we could expect from them, that, without any moras in- long pause or deliberation, we may be content to jicere ve- let them go, and be glad we are so rid of them, ubi supra. that we may stick close unto Christ. So that to Qui tan- shut up this in the words of a learned man \*. men illos This is the true sense that results from the words, non odit, That Jesus Christ ought so to be loved by Chri- sed facit fians, that this love must not only far surpass que ex alio fieri solet, quia illus relinquunt, Christumque sequitur. Idem ibidem. † Pinks tryall pag. 6. \* Hic verus sensus tude resultat, Christum Iesum à suis Christianis sic diligere debere, ut illa dilectionis tantum dil- lictionem parentum, conjugis, liberorum, & quorumvis Christianorum, longe superet, sed etiam si parentes, conjux, vel liberi, vel etiam quibus alii, nos in aliquibus à Christi doctrinā, vel sequentiā, avocare vellent, ut eos non tantum non audiamus, sed ab iis nos segregemus, & propterē odio ipsos prosequamur. Chem, Lyser. Har. in loc.

the love of Parents, Wife, Children, and other Christians; but also, if Parents, Wife, or Children, or any others, would in any things call us off from the Doctrine of Christ, and following of him, that we not only hear them not, but separate our selves from them, and upon that account, and in that sense, hate them. Thus must we love Christ, if we would be his Disciples, that is, preferre Him before all our relations in our thoughts, esteem, and affection, even those who are nearest to us, and dearest loved by us, so as that when it comes to this, that we cannot enjoy both, to leave them, and cleave unto Christ, to undervalue any advantages which we may have by them in comparison of those which come by Christ, and to be hardened against all their tears, entreaties, and offirs, which tend to the keeping or drawing us from His service. Thus have the Saints loved Him. Hierom deserves to lead the way, in the instances which shall be produced, for that noble resolution recorded of

<sup>¶</sup> Clarks  
lives, part  
<sup>I. P. 132.</sup> on his knees before me, and my Mother hanging on my neck behind me, and all my Brethren, Sisters, Children, and Kinsfolk, howling on every side to retain me in a sinfull life, I would fling my Mother to the ground, run over my Father, despise all my Kindred, and tread them under my feet, that I might run to Christ. When

<sup>¶</sup> Clarks  
C. n.  
Minyrol.  
15.93.94

<sup>†</sup> Saturus a nobleman in Africk was threatened by Genserick, that if he would not turn Arian, he should forfeit his house, and goods, that his Children should be sold, and his Wife given to the Camel-driver; his Wife bearing of

of her doom, went to him with her garments rent, her hair disheveled, her Children at her heels, and a sucking infant in her hands, whom casting at her Husbands feet, she said to him, *Have compassion of me thy poor Wife, and of these thy Children; look upon them, let them not be made slaves; let not me be yoked to a base marriage; that which thou art required to do, thou dost it not willingly, but by constraint, and therefore it will not be laid to thy charge.* But he gave her answer in the words of Job, *Thou speakest like a foolish Woman; Thou actest the Devil's part; If thou lovedst thy Husband, thou wouldest never seek to draw him to sin, which will prove the second death.* I am resolved therefore, as my Lord commands me, to forsake Wife, Children, Lands, House, &c. that I may be his Disciple. Thus \* George Carpenter, a Bavarian Martyr, said to one that came to him in prison, <sup>\* Idem. p. 249.</sup> and bad him recant his errors, that he might return to his Wife and Children, *My Wife and my Children are so dear to me, that they cannot be bought from me with all the riches, and possessions of the Duke of Bavaria, but for the love of my Lord God I willingly forsake them all.* Thus † Richard Woodman, an English Martyr, being persuaded by the Bishop of Chichester to look to his Wife and Children, answered, *God knoweth how dearly I love my Wife and Children in him, but they are in Gods hands, and I have them, as if I had them not, but regard the pleasing of God more than all other things.* \* A poor woman English in Cornwall (another Martyr in Queen Maries time) being bid by the Bishop to remember her Husband <sup>† Masons Acts of the Church p. 332.</sup>

Husband

Husband and Children, answered, I have them, and I have them not, whilst I was at liberty I enjoyed them, but now standing here as I do in the cause of Christ, and his truth, where I must forsake Christ, or my Husband, I am content to stick to Christ only, my heavenly Spouse, and to renounce the other. Many other such Testimonies might be produced, but I shall close with that of one + Kilian a Dutch Schoolmaster, who, to such as asked whether he loved not his Wife and Children, answered, Yes: If all the world were gold, and were mine to dispose of, I would give it to live with them, but yet my soul and Christ are dearer to me than all. And thus must we love Christ, if we would love Him aright, when we are called to it, as they were.

I shall conclude this branch with that notable saying of the same Author who ended the former.\* It is more eligible to have the whole world against us, than to have Jesus Christ offended; and therefore among all that are dear unto you, let him alone be your beloved in a special manner, contrariū, Let all others be loved for his sake, but he for his quam Je- sum offici- sum be loved, who alone is found good, and faithfull sum. Ex above all other friends.

*\* Eligendū est magis totum mundum habere contrariū, quam Je- sum offici- sum. Ex ergo charis,*  
*sit Jesus solus dilectus specialis: Diligantur omnes propter Jesum, Jesus autem propter seipsum. Solus Jesus Christus est singulariter amandus, qui solus bonus, & fidelis pre omnibus inventur amicus. A. Hemp. de Imit. Christi. lib. 2. cap. 8. pag. 114.*

+ Wards  
Life of  
faith in  
death, a-  
mong his  
Sermons  
p. 162.

## Sect. 3.

(3) **L**ove Jesus Christ plus quam te, More than thy self, than thy own life. This is one of the things, which our Saviour requires us to hate, if we would be his Disciples indeed, in the place forementioned, Luke 14. 26. If any man come to me, and hate not (besides Father and Mother, &c. as before) even his own life, he cannot be my Disciple. The meaning whereof is this, When we cannot preserve our life, without being treacherous to Christ, renouncing our profession of him, and quitting our affection, and service to him, we must so far hate our own lives, as to part with them freely upon the hardest terms, rather than forsake him. Every Christian is bound to love his neighbour as himself, Mat. 22.

Above our  
own lives. *al*

39. That is, \* pursue his good with the same heart, and in the same way that he would do his own; But he must love his Saviour more than himself. Its true, † that life is a mans most precious treasure, and the most excellent thing in nature, which every one loves so dearly, and prizest so highly, as that \* nothing is more dear quicquam and precious; therefore will a man part with est carius, any thing, with all things, for the preservation of pensiusq; it. 'Twas a great truth, though the Father of lies spake it, Job 2. 4. Skin for Skin, yea all that a man hath will he give for his life; And yet this precious life (so it is called Prov. 6. 26.) must be neglected, undervalued, and parted with as a sacrifice, when called for on Christs behalf.

\* Mant. on  
James p.

262.

† Caryll on  
Job Vol. I.  
p. 240.

\* Nihil

Aul. Gel.  
No&t. Ar-  
tic.lib. 12.  
cap. 5.

(mibi) p.  
269.

When

When a *Christian* is driven to this straight, that *life and sin*, or *death and Christ* lie before him, and one cannot be avoided; death with *Christ* is to be chosen, and preferred, and life with *sin* against *Christ* is to be refused with abhorrency. This is *Christ's demand*, and expectation from his *followers*, nor is there any unreasonableness in it, if we consider, (1) That

*all* we owe our lives to *Christ*, who laid down his life for us, John 10. 15. + He did not only spend his life in all to his life, but spent life and all, Job Vol. I. p. 244. that we might not perish: though he were the Prince of life, Acts 3. 15. yet he became obedient to death, even the death of the Cross, that we might live, Phil. 2. 8. And this he did merrily, out of his great love to us, Eph. 5. 2. Now, if the Lord Jesus did so love us, as to give his life a ransom for ours, Mat. 20. 28. He may well expect, that we should not stumble at parting with our lives when he hath need of them, and may get himself glory by our death. \* My Savour began to me in a bitter cup, and shall I not pledge him? said Mr. Saunders, when he was at the Stake, and ready to be offered. 2. It is the truest self-love for a man to hate himself for Christ, as he hath told us, John 12. 25. He that loveth his Life shall lose it, but that hateth his life in this World, shall keep it unto life eternall.

<sup>†</sup> Φιλος de amare nime et praepostero bic usurpatur Gerh. Har. p. 127. He that loveth his Life ] that is, with an excessive and preposterous love ( for so the word is here to be understood, as + Gerhard notes ) He that so loves his life, as that from a desire and endeavour of keeping it, he denyes me and my Gospell.

\* Wards  
ubi supra  
p. 144.

He shall lose it ] He shall not only not keep it, but destroy it. Ἀπολέσει αὐτὸν, which signifies not to lose, but destroy, to bring unto utter destruction; for that is the force of the word here, and in other places, as the \* Learned observe. The meaning is, That his study to preserve his temporall life upon these terms doth expose him to eternall death and destruction; for it is not taken in opposition to eternall life in the close of the verse.

\* Perdere  
hic non sig-  
nificat a-  
mittere,  
aut facere  
rei charce  
jacturam,  
sed exitio  
tradere,  
Calv. in loc.

But he that hateth his life ] † Not simply (for so it is to be reckoned among the chiefest of earthly blessings, to be highly prized and carefully preserved) but in reference to Christ and his Gospell (out of love to whom, life it self is to be undervalued, neglected, and cast away, if it hinder us from living to God, and be a Remora in our way to Christ) Now he that thus hateth his life, and will freely part with it, when called thereunto, for Christ's sake (for it is not to be understood, \* as if a man might desperately destroy himself, and put a end to his life upon every slight occasion) such a one shall keep it unto life eternall.] Though it may seem, in the eyes of vain and foolish men, throwing away of their life; yet it is the safest, and wisest way of preserving it. It is not *Factura*, but *Mercatura*. Their parting with a temporall life in this World shall be abundantly recompensed, with the gain of eternal life. And it

Vis bujus  
verbi in  
transitivā  
significatio-  
ne usurpa-  
ti est in ex-  
tremum ex-  
itium ad-  
ducere,  
Ger. Har.

p. 128.

<sup>† Non sim-</sup>  
<sup>pliciter vi-</sup>  
<sup>ta odio ha-</sup>  
<sup>benda sit.</sup>  
<sup>( quæ me-</sup>  
<sup>rito censem-</sup>  
<sup>tur inter</sup>  
<sup>summa Dei</sup>  
<sup>beneficia )</sup>  
<sup>sed quia</sup>  
<sup>eam liben-</sup>  
<sup>ter objice-</sup>  
<sup>re debent</sup>

fideles, quum eos à Christi accessu remoratur, Calv. in loc. Hoc comparative est dictum, quia spernenda sit vita, quoties nobis impedimento est ne deo vivamus, Idem ibid. \*Vide Tolet. & Calv. in loc.

is observable, what variety of words are used by the Evangelists in this matter, which probably might be for the help of our Faith in so difficult a case as this is.

<sup>†</sup> Shall  
keep it.

\* Shall find  
it.

<sup>†</sup> Shall  
save it.

\* Shall  
preserve it  
<sup>†</sup> Verbum  
significat  
fætum vi-  
vum pare-  
re Chemn.  
Lyser.Har.  
in loc.  
Vivum a-  
nimal pro-  
ducere.  
Scap.

\* Coccinellæ  
exprimit  
Christus  
præsentis  
vite fra-  
gilitatem,  
quum dicit  
animas

Quoq[ue]ndam (hoc est, generari in vitam) ubi perditæ fuerint, periad-  
est ac si homines negaret in terrâ vivere, quia vere demum & solida  
vite initium est renunciare mundo. Calv. in loc.

Φυλαξεις ευθν†; Sayes this Evangelist here. Though it be a reall parting with it in one sence, viz. temporally; yet it is as real a keeping of it in another, and better sence, viz. eternally.

\* Ευγνωμη ευθν†; So another hath it, Mat. 10. 39. Though it be lost, it is not utterly lost; lost it is as to this World, but it shall be found again in the World that is to come; the Glory and happiness whereof will make sufficient amend for what they leave and lose here.

Ζωσει ευθν†; So a third hath it, Mark 8. 35. Though they lose the Cabinet, they save the Jewel; they lose the life of the Body, but save the life of the Soul, which is far better.

Εγενοντος ευθν†; So it is Luke 17. 33. A Word, that is but once more used in the New Testament, and that is Acts 7. 19. which hath respect to Pharaohs command to cast the Israelitish males into the River as soon as they were born, Exod. 1. 22. οὐ τὸ μὲν ζωοντα, to the end they might not live. † The word signifies to bring forth a living creature. Beta renders it by Vivificabit, and makes it the same with ζωονται, Shall quicken it. Our Translation renders it, Shall preserve it. Christ doth hereby very fitly expresse the frailty of our present life (as \* Calvin notes) when it

makes

makes use of this word, and it is as if he should  
dum men to to live upon the earth, because then  
dem begin to live a true and solid life, when  
they leave the World. The meaning of the  
word ( which surely is very emphaticall ) seems  
to be this. *Whosoever shall lose his life now, shall  
bring it forth alive again in Eternity.* The loss  
of life for Christ is but a mysterious Midwifery  
towards eternall life. And it may be upon  
this account the Passion-dayes of the Martyrs  
were called by the Antients, *Natalitia Salutis,*  
*The Birth dayes of Salvation.* We shall not end  
our lives in the fire ( said \* Mr. Julines Palmer  
the Martyr ) but onely change them for a better  
life, yea for coales we shall receive pearls. Thus

\* Clarks  
engl. Mar,  
P. 176.

doth Christ bring meat out of the eater, and out  
of the strong sweetnesse to his beloved, and loving  
ones, making death it self to be a womb of life  
to those, who lay down their lives for him. So  
that it is our greatest gain to lose for Christ,  
and our greatest befriending of our selves to be  
enemies to our own lives upon the account of † *Quic-*  
his Name, and Gospel. For ( as † one notes ) *quid impi-*  
Whatsoever thou keepest by impiety, thou most *estate con-*  
certainly losest; but that which thou losest in the *servaveris,* *de*  
*day of Godliness, thou most certainly preservest.* *hoc certi-*  
‡ All that love the Lord Jesus in sincerity, do *sime amit-*  
love him above themselves, and their own lives. *tis, quic-*  
Thus the Apostle Paul in his Farewell Sermon *quid autem*  
to the Church of Ephesus. Acts 20. 22, 23, 24. *pietate a-*  
And now behold I go bound in the Spirit to Jerusa-*miseris, hoc*  
lem, not knowing the things that shall befall me *certissime*  
here, Save that the holy Ghost witnesseth in e- *conservas;*  
my City, saying, that bonds and afflictions abide *Brent.*  
me,

Hom. 20.  
in Luc. 17.  
pag. 383.

\* Tantum  
abest vin-  
cula metur-  
am, ne  
mortem  
quidem de-  
fugio. He-  
breis pre-  
tiosam ha-  
bere vitam  
dicitur, qui  
ei parcit,  
2 Reg. i.  
13, 14.  
contra nul-  
lo pretio  
babere qui  
non parcit,  
Ezec. 36. 5  
Grot. in  
loc.

† Turpe est  
eaco vi-  
vendi amo-  
re sic nos  
zeneri, ut  
propter vi-  
tam perda-  
mus vi-  
vendi cau-  
se. Neque  
enim sim-  
plicer vitā suā pro nibilo ducit, sed ejus respectum obliviscitur, ut car-  
sum suum absolutat, & ministerium suum compleat, quod à Christo  
acepit, Calv. in loc. \* Ecce verè strenuus miles, ardens amator, fortis  
pugnator, imperterritus praeceps, quem nihil separare potest à charitate  
Dei, quae est in Christo Iesu Domino nostro, Lorin. in loc. é Cærdul.

† Suo responso declarat Paulus, non nisi mortis contemptu paratos sum  
Christi servos ad praestandum officium, nec probè unquam animatos sum  
ad vivendum Domino, nisi qui vitam suam pro testimonio veritatis  
benter deponat Calv. in loc.

which answer Paul declares, that the servants of Christ will never be ready to perform their duty, but by the contempt of death; nor will they ever be well animated to live unto the Lord, unlesse they will freely lay down their life for the testimony of the Truth. Thus it is said of the faithfull ones, in Rev. 12. 11. That they loved not their lives unto the death, that is, \* They valued their life at nothing; or spent it freely for Christ, as Mr. Mede expounds it. † They loved not their lives unto the death more than God, or they neglected or contemned them, that is, in respect of the Truth, as Mr. Brightman hath it. \* They slighted, despised their lives, and rather exposed them to hazard and losse, than to be removed from their holy profession. as Dr. Taylor notes. † They set themselves at a low rate for Christ, even when they were in present danger of death, so Grotius. \* They loved not their life more than suffering death for the Glory of Christ, so Pareus. The meaning is, They loved not their lives so farre as to avoid death for Christs sake, but freely ventured, and laid down their lives, and suffered death it self, in witnessing to the Truth of the Gospele, and professing the Name of Christ; Thus have the Martyrs in all ages loved Christ, who have offered up their lives, as a sacrifice for Christ, not onely with patient submision, but also with earnest desire, yea, with stedfast resolution to offer them up all, though they had never so many.

A Noble Gentleman in the persecution of the Church of Christ in the Valtoline († as my Author reports) being threatned with death, unles

\* Mede in loc.

† Bright-

man in loc.

\* ἐν θά-

τνοτα γιγ-

σαν. Dr.

Tho. Taylor

in loc.

pag. 618.

† Semetip-

los parvū

duxirunt

pro Christō

etiam in-

stantemor-

tis peri-

cule, Grot.

\* Non di-

lexerunt

vitam sua

am magis

quam mor-

tempo

Christi glo-

riā oppre-

tendam,

Par. in loc.

† Clarks

Gen. Mar-

tyr. P. 327.

ll

† Οὐδεὶς τὸν  
Θεόν ποτε  
ἔπαιξεν εἰς τὸν  
κόσμον εἰς τὸν  
τομῶν με  
χαρακά-  
γειρ, καὶ  
εὐταῖς δὲ  
ἐκόντα καὶ  
βέλη ἐγένε-  
προσβά-  
σομαι. Ign.  
Epist. ad  
Rom. Edict. Us-  
ser. (mibi)  
p. 86.

he would abjure his Faith, answered, God for-  
bid, that to save this temporall life, I should den-  
y my Lord Jesus Christ, who with his precious blood  
upon the Crosse redeemed me at so dear a rate, and  
having so long freely and publickly professed him,  
should now hazard the losse of eternal life, in  
which I was elected before the foundation of the  
World, I say, God forbid; whereupon they  
murthered him. † Oh that I were with the wild  
beasts which are prepared for me (said Ignatius)  
I wou'd allure them to make a quick dispatch  
me, and if they wou'd not, I wou'd provide  
them. Sulpitius Severus, in his History, writ-  
ing concerning the persecution in the time of  
Diocletian and Maximinian, hath this obser-  
vation of the Christians readiness to suffer  
death for Christ's sake : \* They rushed (says

ll

\* Certatim  
gloriosa in  
conflicts, and much more greedily were Mar-  
tyrdoms sought by glorious deaths, than Bishop-  
ricks now are coveted with corrupt ambitions.  
And Georgius † Hornius in his Commentary up-  
on the Martyria

gloriosis mortibus quærebantur, quam nunc Episcopatus pravis ambi-  
tionibus appetuntur. Sulpit. Ser. Hist. sacr. lib. 2. p. 385. † Memori-  
bilis Eusebii locus, quem quisque Christianus scire debet; Quo tem-  
pe (de hac persecutione loquitur) mirandam supra modum, alacritatem,  
vixque reverâ divinam, & singularē: anipri propensionem eorum,  
qui in Christum crediderunt, intuebamur Similatque enim sententia  
contra priores pronuntiata fuit, aliis aliunde ad tribunal iudicii  
proflierunt, seque Christianos confiteri, acerbitates, & multiplici  
tormenta pro nibilo ducere, absque metu, & terrore, pro religione  
loqui, cum gaudio denique risu, & letitia postremam mortis sen-  
tentiam excipere, ὅτε θάλλου, καὶ ὄμυς, καὶ ἐυχαεσίας εἰς τὴν  
τάφον Θεού μέχεις αὐτῆς ἰχθύς ἀναπέμπειν πνοής. Horn.  
Comment. in Sulpit. Sev. loc. supra dictum.

on

on this Author, and this place, produceth a Testimony out of Eusebius concerning the Martyrs courage under this same Persecution, which I have translated and inserted here: for he sayes every Christian ought to know it, and it is very suitable to the point in hand. *We behold* (sayes the Historian) *the exceeding wonderfull, and truely divine power, and singular readiness of mind, that was in those, who believed in Christ.* For as soon as Sentence was pronounced against some that went before, others from another place leapt out before the judgement seat and confessed themselves Christians, making no reckoning of their severities and manifold torments, but did speak for Religion without fear or terror: yea, received the last Sentence of death with joy, laughter, and gladness, in so much as they sang, and sent up Hymns, and Thanksgivings unto the God of all, even to their last breath. In the persecutions of latter times, there was the like resolution, courage, and constancy in those who suffered. \* If I had ten heads ( said Henry Voes ) they should all of Faith in Christ; God forbid that I should rejoice in anything save in the Crosse of Christ. \* It is a small matter ( said another ) to dy once for Christ, if it might be, I could wish I might dy a thousand deaths for him. + If every hair of my head were a man, I would suffer death in the faith I am in, said John Ardy, a Martyr in Queen Maries dayes; Thus hath the love of Saints towards Christ been strong as death, and so must ours, if we would love him aright.

## Sect. 4.

I Have been larger here, then was at first intended, and yet, before I leave it, I must crave leave to answer a double Objection.

Object. 1. If this be so, that we must love Christ above our lives, if we would be his Disciples indeed, then it seems there are no true Saints, but such as are also Martyrs.

See Pinks Trial, pag. 44, 45, &c. Answer. It is so; (a) but then you must distinguish; There is Actual and Habitual Martyrdom.

1. Actual, then life is really laid down, for the sake of Christ, and his Gospell. Such Martyrs have those been, who, in all ages, & generations have sealed the Truth with their blood, and stood unto their profession of Christ, even to the suffering of death from the hands of violent and bloody men.

2. Habitual, when there is *Preparatio animi*, a Readiness of mind to lay down our life for Christ, whensoever he shall call for it. When there is faith enough to encourage, and love enough to constrain us to be Martyrs, if the honour of our Profession should require it. Such a one was Paul, who was ready to dy at Jerusalem, for the Name of Christ, as you have heard before. Now there are none true Saints, who are not Habitual Martyrs at least, and Actual too, when they are called unto it. They do not love Christ, as they ought, who do not love him above their lives, so as actually to lay them down for his sake, when he doth call for them,

and to be habitually disposed so to do, if he should call for them.

Indeed Christ doth not *alway put his followers upon such an expence*, as to lay down their lives for him, he doth nor alway call them to be *All-martirs*, but yet it will concern every one, who professeth the Name of Christ, to looke, that he have alway this *habitual preparation of mind*; (1.) Because these are the times of Christianity at all times, even in the most calm, and serene estate of the Church; in which, if a Christian find not his heart disposed, to lay himself, and all that is near and dear to him, even *his life* at the feet of Christ, to serve his interest, and promote his *Glory*; he hath reason to question the truth of his profession; (2.) Because those things, which have come from the mouth of Christ to this purpose, in the *Gospel*, have not come from him as *Counsels of Perfection*, which concern only some particular persons, who aim at an higher degree of *Glory* in the world to come, than others have (as the Papists would bear us in hand) but as *Precepts of Necessity*, which concern everyone; as if you look into the chapter so often mentioned *Luke 14*. Those words ver. 26. 33. were spoken to the great multitudes, which followed Christ, as appears from ver. 25. and they run generally without exception. *ver. 25.* If a man, ver. 26. and *μέτε πάντας*. Every one of you, ver. 33. Nor do(b)the grounds and reasons, b Those of loving Christ above all, concern some only, forementioned. p. 69. or some above others, but all equally and indifferent, and therefore there is no colour of

pretence to think that some only are obliged by it. (3.) Because times and the state of things quickly change and alter, nor doth the Church ever enjoy such a calm, but a terrible storm may arise *unexpectedly*, and quite dash it away, and therefore there is no man, though born in the most peaceable time of the Gospell, but e're the glass of his life be run out, he may meet with a fiery tryall. And seeing this hath been the way of his providence, towards the best of Churches, and Saints, what reason have any to expect exemption? Shall the Earth be forsaken for us, or the Rock remov'd out of his place? as he in Job. cap. 18. 4. (4.) Because what ever indulgence and abatement may be given to the Church, wherein you live, ye as particular Professors and Christians, though you live and dy, during the publick tranquillity of it, yet you may be privately brought to the plunge; that you must either hazard your life or else in some fearfull manner, against your Conscience, dishonour and deny Jesus Christ. It may be the case of Merchants, who travel into forein parts, and may suddenly fall into such hands, as may force them to deny Christ, or dy for him. Yea, at home many may take away our lives, who cannot take away our other contentments, as Romish Assassins have deprived Kings of their lives, when they could not of their Kingdoms. It is certain, that whosoever cares not for his own life, is master of another mans, and by consequence of his Religion, if he love his life above it. How easie were it (they are the words of the fore-

cited reverend Author ) for a Ruffian, that had no Religion of his own, to pull such a one into a corner, and with a naked blade to make him forswear his Religion, as often as he pleased ; yea, if the trick were in use, such a one might be robbed of his Religion upon the highway, seeing any man that were so disposed, with a pistol at his breast, might make him deliver up his Faith, with as much haste as his purse ; so that every one had need to have this piece of Christian Armour continually about him, (*The shooes of the preparation of the Gospell of Peace.* (c) Eph. 6. 15. and the feet of his Soul well shod with them. (5.) Because there is no better means towards help in the enduring of actuall Martyrdom, if it should come, than by looking after, and making provision of this habitually, before the other come ; nor is he ever likely to performe Christs expectation of laying down his life for him, when it comes to it, who is not readily disposed thereunto by a serious preparation of mind before hand. It is to be feared he will shrink in the meeting, and come off with a *Non putaram*, in the day of suffering, who did not count the costs of Religion ; Expect, and lay in provision for the worst in a day of Serenity and Tranquillity. And so much for that first Objection. There remains yet another.

*c He that would see more of this readiness to suffer, may consult Mr. Gur-nall upon this Text, Christian Armour part 2. pag 440, &c.*

## Sect.

## Sect. 5.

**O** Bjell 2. Alas ! Then I doubt all my love to Christ is a meer Cypher, and stands for nought, for though I am convinced, that Jesus Christ deserves, and I should express such a love as this, yet I tremble at the very thoughts of it, and am afraid I shall fall short of it, If I be called to it, and shall flinch from Christ to save my life ?

*Answer.* (1.) This being a sore and grievous Tryall, the greatest that is, called by the See Pinks Apostle, a fiery Tryall, 1 Pet. 4. 12. Nature Trial, pag. will manifest, and may be allowed, an aversation from it, as it tends to a separation of soul and body, and that with such painful circumstances, as this is usually attended with. Yea, Grace it self is allowed a depreciation of it, at the hands of God, if it may stand with his will and pleasure, and an avoidance of it, by withdrawing from the hands of men, so farre as it may be done without sin. We have Christs example in all these, who ( untill his time was come ) did avoid the hands of his malicious, persecuting enemies. John 8. 59. chap. 10. 39. chap. 11. 54. when his time drew near, that he must suffer, at the apprehension of it, his soul was troubled, John 12. 27. His soul was exceeding sorrowfull unto death, Mat. 26. 38. He was sore amazed, and very heavy, Mark. 14. 33. It brought him into such an Agony, that his sweat was, as it were great drops of Blood, falling

falling to the ground, Luke 22. 44. In this condition he prayed to his Father, that he would save him from this hour, John 12. 27. that, if it were possible this cup might pass from him, Mat. 26.39. He offered up prayers and supplications with strong crying and tears, Heb. 5. 7. And besides his example, we have for the last of avoiding danger, his precept, Mat. 10. 33. when they persecute you in this City flee into another. He allows them (layses (e) one) to flee from danger, though e Fugam  
 eis permit-  
 tit periculi,  
 sed non of-  
 ficii Parae-  
 us in loc.

help, and carry you through it. And look, that your Prayer against it be not absolute, but with submission to the will of God, as Christ was. And look, that your care to secure, and save yourselves be not managed with the use of any unwarrantable means, for that were to choose iniquity rather than affliction, and to hazard our souls for saving the outward man, (2.) Know this, that a Christian of the greatest grace hath not strength enough of his own to carry him through this fiery Tryall without divine assistance, whereas the weakest Christian, with Gods help, shall be able to abide it with courage, and constancy. If our ability to will and to do is from Christ, as it is Phil. 2. 13. without him we can do nothing, John 15 5. Then much more our ability to suffer, especially in so high a degree, as this, must needs be from him. (f) In such a conflict as this not only Edit. 6. p. nature will fail us, but Grace too, unless there be 298.

a stronger, and new supply : and therefore the divine power of Christ is necessary to carry us above our own strength, especially in such <sup>his</sup> service as this, where we meet with greater opposition, than we can deal with alone by our selves. (g) It is dangerous therefore to look for

<sup>g pag. 299.</sup>  
300.

that from our selves, which we must have from Christ; for, since the fall, all our strength lies in him, as Samplons in his hair ; we are but subordinate Agents, moving as we are moved, and working as we are first wrought upon, free so farre as we are freed, no wiser, nor no stronger, than he makes us to be in any thing we undertake. But there is no danger from a humble sense of our own weakness, if it drive us out of ourselves unto firm dependence upon him in whom our greatest strength lies, for this is the fittest seat and subject, for him to perfect his strength in. Nay, this is a good sign; for, as it proceeds from love, and argues a desire not to leave Christ, so it takes the wisest and safest

<sup>b pag. 300.</sup>  
301.

course for its own security, and hath gone

further upon Tryall, than greater, but ungrounded confidence hath done. (h) Dependent & non <sup>sta-</sup> <sub>sta-</sub> & frustra ritis are the wisest, and ablest, nothing is stronger

nitiuitur, qui than humility, that goeth out of its self; or weaker than pride, that resteth upon his own bottom,

Aug. i pag. 255. And therefore it hath been seen, that (i)

weaknesse with humble acknowledgment, watchfullness, and dependence, hath stood it out, when strength with too much confidence hath failed.

You know what Peters confidence in himself

(that Though all men forsook Christ, he would not) came to at last, even to a deniall with an oath

oath, yea with cursing and swearing, Mat. 26.

33. 70. 72. 74. (k) The story of Saunders and Pendleton is known, and fit for our present purpose. These two meeting together in the beginning of Queen Maries Reign, and speaking of the persecution which was like to ensue, Mr.

(k) Clarke  
Life of  
Saunders,  
p. 496.

Saunders shewed much weakness and many fears, whereas Pendleton shewed great confidence, and said, What man? there is much more cause for me to fear than for you, forasmuch as I have a big and fat body, yet will I see the utmost drop of this grease of mine molten away, and the last tubbet of this flesh of mine consumed to ashes, before I will forsake Jesus Christ and his truth which I have professed; and yet he with all his confidence, when it came to it, played the Apostate, and turned Papist, when the other, by the goodness and power of God, helping his infirmities, sealed the truth with his blood. Remember therefore, in the midst of the sense of your own weakness and infirmity, that His grace is sufficient for you, 2. Cor. 12. 9. And that it is given, and that on the behalf of Christ, (who purchased it by his blood upon earth, and has it out by his intercession in heaven) not only to believe (that you may be Christians) but also to suffer for his sake (that you may be constant and crowned Christians) Phil. 1. 29. Not only the occasion of suffering is given by his providence, but also the ability to suffer, by his influence and assistance; without this you cannot but fall, with this you shall be sure to stand. (3) God hath abundantly provided by his word and works for the encouragement

ment

ment of the weakest Christian, if truly such, against the strongest triall: For thou maist be confident, if thou art one of his, that either he will not call thee out to such suffering, or, if he do, that he will support thee under it, and carry thee through it. All have not the Martyrs faith, nor shall all have the Martyrs fire: yet, if this should prove to be the portion ap-

(1) Non  
minis dif-  
ficile est  
homini  
credere,  
quam ca-  
daveri vo-  
lare.

pointed for thee, never fear, but (if thou art a true believer) he, who gave thee power to believe at the first (which (1) thou couldest no man do of thy self, than a dead man can fly) he will not deny thee power to suffer, whatever he calls thee out unto; seeing this, as well as the other, is his gift, (as was said before) and the purchase of Christ's blood; especially if you consider his promises. Of giving power to the faint, and increasing strength to them that have no might,

*Συναγ-  
λεμβά-  
νεται.* Vide  
Leighs  
Crit Sacr.  
Isaiah 40. 29. Of giving his Spirit to help our infirmities, Rom. 8. 26. to help with us over against us, as the word signifies. Of not suffering us to be tempted above what we are able, and making a way for our escape, that we may be able to bear it, 1 Corinth. 10. 13. Of making his strength perfect in the weakness of his servants, 2 Cor. 12. 9. Besides, God is never more for us, than when we are most for him, whose glory lies at stake, as well as our lives, and he is more curious of that, than we can be of this. Moreover your Saviour, having had experience of all the amazements and horrors of death, when he suffered it for you, cannot forget both to pity and succour you, when you suffer it for him, for in that he himself hath suffered, bring

ing tempted, he is able (and no lesse willing) to succour those that are tempted, as the Apostle infers, Heb. 2. 18. And his being heard in the days, when he offered up prayers and supplications, with strong crying and tears to him that was able to save him from death, Heb. 5. 7. may be a strong ground of encouragement, to hope and believe, that we, praying for the removall of such a bitter Cup with submission to the Will of God, shall obtain (as he did) though not the removall of it, yet strength under it. Adde unto all this the instances of Gods presence and power in such cases, enabling the weakest and most timorous, even Women and Children, to undergo this triall for his names sake. Wherefore, (4) For a close, I commend this to the troubled and trembling heart, for his Direction, in such a case. Do not torment thy self with anxious fears and cares, concerning thy holding on in a fiery triall, but rather mind thy present duty, and cast the burden of such things as are to come, upon him, who careth for thee, and will sustaine thee in so doing, neither will he ever suffer the righteous to be moved, Psal. 55. 22. 1 Pet. 5. 7. Sufficient to such, a day will be the evil of it, when it comes, Mat. 6. 34. and therefore do not anticipate, and make it double, to what otherwise it would be, by your cares and fears about it before it come. It is true, that a prudent foresight of evil is good, Proverbs 22. 3. that is, so to foresee, as to prepare for what we cannot avoid, that is our duty, as was said before; but then let me tell you, there is no better way of preparing for it, then by minding Lukin. Life of faith, Pref. to the Reader Direct. 3. p. 8. 9.

minding our present duty. And therefore instead of being thus over-solicitous concerning  
 that which is to come, Do you examine and prove your selves, whether you be in the faith, and Christ be in you, according to your profession, 2 Cor. 13. 5. Give all diligence to make your calling and election sure, 2 Pet. 1. 10. Acquaint your selves with God, and be at peace with him, Job 22. 21. Make this your constant exercise, to have a conscience void of offence, towards God and towards men, Acts 24. 16. Draw nigh to God, and keep close to him in humble Communion, and Walk, as before him, in holy, upright, heavenly Conversation, Psal. 73. 28. Gen. 17. 1. Make daily improvements in sanctification, mortifying corruption, and growing in Grace, cleansing your selves from all filthinesse of flesh and Spirit, and perfecting holiness in the fear of God, 2 Cor. 7. 1. Stand upon your guard against sins of daily incursion, and take heed of those that waste the conscience, Psal. 19. 12, 13. Keep your selves from your own iniquity, Psalm 18. 23. and Watch against those temptations, to which you ly exposed, by reason of your present condition, from Satan, the World, and the Flesh, Mat. 26. 41. Revel. 16. 15. And in simplicity of heart, resign up your selves to the will and disposal of him, whose you are and whom you serve, Mat. 6. 10. And thus doing you may be confident, that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor life, nor death, nor the other thing shall be able to seperate you from any love of God in Christ Jesus our Lord, Rom. 8, 35. &c. And

And thus I have shewed you, that Jesus Christ, is to be loved, for the measure of it, above all, not onely our Enjoyments and Relations, but also our Lives. And (to use (u) à Kempis his words, for a close of this head) Blessed is that man, wht knows what it is to love the Lord Jesus, and to contum himself f.r Jesus his sake. The difficulty whereof may make us breath out our desires to him, that helpeth to will and to do, in the words of the same devout Autkor. (o) Ob ! grant, that I may love thee more than myself, nor myself at all, unlesse for thee.

n Beatus est, qui intelligit quid sit a-  
sum, & contemnere seipsum  
propter Je-  
sum, A  
Kemp. de  
Imit. Chri-  
sti, lib. 2.  
cap. 7. pag.  
III.

o Amem te plusquam, nec me, nisi propter te, Idem lib. 3. cap 5.  
pag. 151.



## CHAP. IX.

**A**nd so much for that second direction concerning the Measure of your love to Christ. I shall adde, but one more ; which concerns the expressing of your love to Christ in his present distance from you.

(3.) Express your love to Christ, in his present distance from you, by your love one towards another, and towards all men, according to the Apostles distribution, 1 Thes. 3. 12.

The third Direction concerns the expressing of our love to Christ.

## Sect. I.

By love to all men. a Pareus. Musc. Grot. Perkin. White in loc. Spanhem. Dub. vol. 3 Dub. 138. b Ham. Pract. Cat. edit. 5. p. 53. 40. Grot. in Luc. 10. 33 Salmer. in Parab. Tract. 16. c Proximus non sanguinis propinquitate, sed rationis societatis pensandus est, in qua sunt omnes homines, Aug. Epist. 52. (mibi) pag. 267. d Ille cui à nobis præendum est, vel à quo nobis præendum est, officium misericordie relè proximus dicitur, Aug. de doct. Christiana, Edit. Calixt. quarto, lib. I. cap. 30. e Mant. on James, pag. 260, 261.

(1.) **A** Christians love is to extend is self to all men. This our Saviour intends, when he bids us every one *love our neighbour, as our selves*, Mat. 22. 39. Where, by Neighbour, we are not to understand only our own country men, kindred, and friends, (a) according to the corrupt glosse of the Scribes and Pharisees, Mat. 5. 43. but all men to whom we may be helpfull, according to Christ's own sense in the Parable, Luke 10. 30. &c. And so a Stranger, nay, an enemy, may be our neighbour (b) for such were the Jews to the Samaritans. (c) There is a propinquity of nature, as well as of Blood, and this neighbourhood is to be esteemed according to the former, and not only according to the latter. (d) So that he is rightly called our Neighbour to whom we may shew, or from whom may be shewn unto us, any office or work of mercy. (e) Thus all mankind is, according to the expression of Scripture, our own flesh, Isaiah 58. 7. Our blood, Acts 17. 26. And by virtue of this affinity of nature, our love is to reach unto all. We must do good unto all, Gal. 6. 10. as God himself doth, whose mercies are said to be over all his works, Psal. 145. 9. That is, they are spread as verbi sunt.

on  
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Gos  
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in *Expansum*, or *Firmament* over the whole Creation, which he makes appear by doing good to all. And according to the Rule of the Gospel, we are to bear such a love to our Neighbour, in this extended sense, as we do to our selves, we being bound to desire and endeavour their good by virtue of their manhood, and humane nature, as we would our own, that is, with the same heart, and in the same way, that we would pursue our own good, we are engaged to pursue theirs, though not in the same measure, and proportion; It is a likeness of quality, not of equality, of kind, not of degree, which our Saviour requires, when he says, *Thou shalt f Quod præstamus  
love thy Neighbour, as thy self.* Thus our love is to extend it self. (1.) To those who are farre from us, and strangers to us, as well as to those who are next us. Gaius is commended for his love to strangers, 3 John 5. That which we do to our own, for affections sake, let us do to others, that are strangers to us, for humanities sake (saith (f) Lactantius.) 2. To those who are bad, as well as to thote who are good. (g) Though in this work of love some are to be preferred before others, yet none are to be excluded. A wicked man is partaker of the humane nature, and under a possibility of being made partaker of the Divine nature, and therefore to be loved; you were, as he, before conversion, and God can convert him, and make him, as you are, and therefore love him. Hereby you will imitate your heavenly Father, Who maketh his Sunne to rise on the good de charita- and on the bad, and maketh his rain to fall te, p. 506.

## The Transcendency of Christ's Love

h Vir pius  
 odit impro-  
 bum, sed  
 perfecto  
 odio, per-  
 fectum au-  
 tem odium  
 est, quod  
 nec justi-  
 tia, nec sci-  
 entia caret,  
 id est, ut nec  
 proptervi-  
 tia homines  
 oderis, nec  
 vita prop-  
 ter homines  
 diligas.  
 Dav. in  
 Coloss. p.  
 31.  
 i Amicos  
 diligere  
 omnimes est,  
 inimicos  
 autem so-  
 fit, and lively, which reacheth not only to  
 torumchi- friends, but also to enemies. (m) Let there  
 stianorum, sore the grace of God herein especially triumph  
 Tert. ad  
 Scap.  
 k Jenkins  
 on Jude,  
 part 1. p.  
 131.  
 l Davin  
 col. ibid.  
 m Robin-  
 sons El-  
 sayes, pag.  
 145.

on the just, and on the unjust, Mat. 5. 45. Its true, that David sayes, he did hate those, that hate the Lord, Psal. 139. 21. and so will every good man, but ((h)) as a learned man observes He hates them with a perfect hatred, now (sayes he) perfect hatred is that, which neither wants justice nor knowledge, that is, so as neither to hate mens persons for their vices sake, nor yet to love mens vices for their persons sake. (3.) To enemies, as well as friends; and indeed this is proper to Christianity. All men will love their friends (sayes (i) Tertullian) but Christians only will love their enemies. (k) To be kind is the kind argues civility, to be unkind to the unkind argues corruption, to be unkind to the kind argueth devilishness, to be kind to the unkind argueth Christianity. (l) This doth especially evidence the force and efficacy of love; for as that first is hottest, which warms not only those things which are near, but also those which are at a distance: so is that love the most perfect, and lively, which reacheth not only to friends, but also to enemies. (m) Let there

over our corruption, that whereas by nature, we would be loved of them whom we hate, by grace we may love them which hate us: This is a great work of grace indeed, yet most necessary for all Christs Disciples, for we have his command to love our enemies, to bless them that curse us, and to do good to them that hate us, and to pray for them, & at despitfully use us, and persecute us, Mat. 5. 44. besides which we have his example; he loved us, when we were strangers, and a far

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off

: towards the Children of Men. 149

of, Ephes. 2. 12, 13. yea, ungodly sinners and enemies against him, Romans 5. 6, 8, 10. Colos. 1. 21. Now the consideration of this, that we were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, and envy, hatefull, and hating one another, and that then the kindness and love of God our Saviour appeared unto us; this (according to the Apostles arguing, Titus 3. 2, 3, 4.) should have a mighty influence upon our spirits, to the melting and moulding of them into love, and meekness, towards all men, even those who are ungodly, and strangers, yea enemies unto us. But I passe this, and come to speak of Christians love one to another.

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Sect. 3.

- (2) **A** Christians love is most eminently to be manifested towards the Saints, all the Saints Col. 1. 4. all, In quibus aliquid Christi videntur, in whom we see any thing of Christ, as it is reported Bucer's was. Though Christian love be very extensive, yet there is an order to be observed in that extent; Next unto Christ, all his Saints must have the highest Room in our hearts, and our choicest, chiefest love is to be reserved for them. (a) Though a love of benevolence is not to be denied to the bad, yet our love of Complacency must be set upon the good. Though the Holy Ghost hath exempted none from being the Object of our Beneficence (whereby our love is expressed) we must do

By love o  
the Saints  
especially.

a Jenkins  
on Jude  
Part. 1.  
Page 133.

but ea ob-  
jecta meli-  
us viden-  
tur, que  
sunt magis  
in luce po-  
sita, quia  
lux est for-  
male obje-  
ctū visus :  
sic illi bo-  
mines ma-  
gis aman-  
tur, qui  
sunt Deo  
magis con-  
juncti, quia  
Deus est  
formale,  
& propriū  
objectum  
charitatis,  
Dav. in  
Sol. p. 30.  
e Sanctor  
est copula  
cordium  
quam cor-  
porū, Bed.  
d. Sanctora  
membra  
sunt majo-  
ri charita-  
te ample-  
tendit.  
Aug.  
e Beatus,  
qui amat  
te, & amicum in te, & inimicum propter te. Aug. Conf. lib. 4. cap.  
page 73. f A complaint of the want of love among Christians  
g Tert. Apol. cap. 39. p. 47.

good to all, yet there is a *misera*, an especial  
put upon the household of faith; They must have  
a special preferment in our affection, and a pre-  
eminence in the fruits of it, Galatians 5. 10  
(b) Nor is it without reason, that the Saints  
should be more loved by us than others, be-  
cause that which is the formall reason of love  
is most conspicuous in them; for, as those objects  
are best seen, which are most in the light, because  
light is the formall object of sight: so those men  
are most to be loved, who are nearest to God, be-  
cause God is the formall and proper object of  
love. (c) The bond of grace is more eminent  
than the bond of nature; and (d) where there is the  
most holiness, such are to be embraced with the  
most love; thus (e) Though all men are to be  
loved for Christ's sake, even enemies, and wicked  
men, yet believers are to be loved in him, and  
happy is that man, who thus expresseth his love  
to Christ. This is a matter of such concernment  
and consequence among Christians, that I should  
crave leave to expatiate a little, in venting the  
thoughts and desires of my heart about it. And  
here I could wish, that I had occasion to say to  
the Christians of this Generation, as the Apostle  
doth to the Thessalonians, 1. Thes. 4. 10  
As touching Brotherly love, you need not that I  
write unto you, for ye your selves are taught  
God to love one another, and indeed you do it.  
But alas! its (f) otherwise. It was said of the  
Christians in Tertullian's time, (g) Vide ut invi-

sem se diligent, See, how they love one another. Then there was so much love, that it was, *Ad stuporem Gentilium*, To the wonder of the Gentiles; but now there is so little, that it is, *Ad pudorem Christianorum*, To the shame of Christians. We live in the last and worst days of the world, <sup>b</sup> 2. Timoth. 3. 1. in which (as our Saviour foretold, Mat. 24. 12.) iniquity abounds, and the love of many waxeth cold. It was the conjecture of (h) one, That as Gods first judgment against the old World, was by Water, against the heat of Lust: so his last judgment, upon the World that now is, will be by Fire, against the coldness of Love. Which if true, we may fear that great and terrible day is not far off, seeing the hearts of men, yea of good men, are so cold in love, one towards another. Oh! my friends, for the enmities and animosities, the envy and strife, the divisions and dissensions, the hatred and wrath, which have been, and are, among Christians themselves, not only in other places, but even in England, a place of the greatest light and profession, whereby they maligne, censure, reproach, despise, oppose, bise, and devour one another, there are, at least ought to be, great searchings of heart; and Oh! that my head were waters, and my eyes fountains of tears, to weep day and night for the want of love, in the Christians of this generation towards me another. Hear a little some of the complaints which have been made (and not without cause) about it. The fire of brotherly love (sayes (i) one) is almost ready to go out, scarce any sparks of it yet remaining among us, but instead of the <sup>i Wats. Per. fume of Love. pag. 625, 626.</sup>

fire of love, the wild-fire of passion rageth vehemently, and is predominant. Many live, as if they had been born on the mountains of Bether, the mountains of division, and as if they had been baptized in the waters of Meribah, the waters of strife. Alas ! (sayes (k) another) that Turks and Pagans can agree in wickedness, better than Christians in the truth ; that Bears, and Lions, Wolves and Tigers, can agree together, but Christians cannot ; that a legion of Devils can agree in one body, and not the tenth part of so many Christians in one Church. I read indeed in Pagan writers, that Christians were as cruel as Bears and Tigers against one another.

*k* Baxters  
Saints  
Rest.Edit.  
4. Part 1.  
P. 138. 135  
133. 136.

*ll* Am. Mar-  
cell. vitâ  
Juliani.

Mrianus Marcellinus gives it as the reason of Julians policy, in proclaiming liberty for every party to profess and preach their own opinion, because he knew the cruell Christians would then most fiercely fall upon one another, and so by liberty of conscience, and by keeping their Children from the Schools of learning, he thought to have rooted out Christianity from the earth. But I had hoped his accusation had come from the malice of the Pagan writer ; little did I think to have seen it so far verified. Did I ever think

*ll* who have heard Christians so to reproach and scorn Christians ? and men professing the fear of God, make so little conscience of censuring, vilifying, slandering, and disgracing one another ! Lord ! What Devils are we unsanctified, when there is yet such a nature remaining in the sanctified ? Such a Nature hath God, in these dayes, suffered to discover it self, even in the godly, that, if he did not graciously and powerfully

would wilfully restrain, they would shed the blood of one another, and no thanks to us, if it be not done. It was a just charge and sad complaint made by (1) a Reverend, and holy man, more than thirty years agoe, which for the <sup>1 Hilder-</sup>  
<sup>sham on</sup> fitness of it to our own case and time, I shall here transcribe. It is utterly a fault among you <sup>Psal. 51.</sup> ac  
(said he then) that the difference in judgment and practice, about the Ceremonies of our Church, hath caused such strangeness, and alienation of mind and affection, between such as do truly fear God, both Ministers and people; We are so far from receiving, esteeming, loving, and maintaining society one with another, notwithstanding this difference in judgment about these things, that we are apt to despise and judge one another for it, and doubt whether there be any truth of grace in them that differ from us in these things. Surely (saith the one side) the indifference, and lawfulness of these things is now so clearly manifested, as these men must needs be wilfully blind, that do not see it. Nay, certainly they cannot chuse but see it well enough, and were it not for a carnal respect to their credit with the people, among whom they have gotten a great name and applause, by standing out so long, they would doubtless conform themselves. And surely (saith the other side) the utter unlawfulness of these Ceremonies, is now so clearly revealed, that these men must needs be wilfully blind, that see it not; nay, they do see it well enough, and were it not for a carnal respect they have unto their worldly peace, and estate, they would never use them; certainly they sin against their conscience

## The Transcendency of Christ's Love

conscience, in observing of them. And what truth of grace can there be in them that are wilfully blind, and for carnal respects, do thus sin against their own conscience. And thus do both sides grossly and dangerously erre, and sin against their brethren. And when ye sin so against the brethren, (saith the Apostle 1 Cor. 8. 12.) ye sin against Christ.

For the experience of all times, and of this present age, proveth evidently, that there be of both sides that fear God unfeignedly, and in the whole tenour, and course of whose conversation, the life and power of true godliness doth manifestly appear. And if thou do not see this (whosoever thou art, that art most bitter and violent of either side) then art thou certainly thy self most wilfully blind. And I do assure thee (in the Name of the Lord, and by good warrant out of his Word) that if thou canst not unfeignedly love every one that truly feareth God (whether he conform, or not conform) if thou canst not bewail and strive against these hard conceits thou hast been wont to entertain against such, thou canst have no comfort at all in thine own estate before God: Thus far he. And is the matter any whit amended now? Truly

no; the same occasions of difference in judgement remaining, there are the same distancus of affection, the same heats and contentions of spirit attending thereupon; nay, I fear, greater, which is very sad to consider. (m) Indeed it were to be desired, though hardly to be hoped, that in the Church of God, there were no noise of axes and hammers, no difference in judgments and conceits, but in the best ages of the Church there have

m Reynolds  
Sermon of  
the peace  
of the  
Church.

p. 16. 17.  
Of Bro-  
therly Re-  
concil. p.  
37. 18. 19.

have been, and therefore we can expect no other, than that there ever will be, varieties and differences of judgment: But that in this case of unavoidable differences among good men, there should be no more mutual charity, meekness, moderation, tolerance, and humanity expressed, and one the contrary, so much judging, despising, rejecting, and insulting over one another, such bitter invectives, and voluminous reproaches, such recording of Brethrens infirmities, and raking into the sores, which Christ died to heal; such backbiting, slanderous speeches, such secret dividing contrivances, and deep designs against Brethren; that disagreement of judgements, should break forth into disunion of hearts; that amidst the variety of our severall conceits, there should be no more care, to preserve still the unity of faith, and love, by which onely we are known to be Christs Disciples; that though there be not Via una, one Way, there should not yet be Cor unum, one Heart. This is a Lamentation, and will be for a Lamentation. Now, when these things are thus among us (though they ought not so to be) shall we sit still in silence, and stupidity, and suffer the sweet and soft fire of love to dye out quite, and the wild fire of passion and contention to spread and prevail, without moving a tongue, or hand, or foot towards the repressing of the one, and reviving of the other? Shall we see Christians taking one another by the throat, and stand by, as if we were unconcerned in it? This were enough to make the dumb to speak; For surely, should we altogether hold our peace, the stones would immediately cry out, as

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## The Transcendency of Christ's Love

our Saviour said in another case, Luke 19. 40. This may somewhat *justify*, and *vindicate* my writing, when I may not speak, that my Pen may reach those, whom my tongue cannot; especially, when it is upon so harmless, and innocent a design, as the abating of wrath, and advancing of love, among Christians, which the love of Christ, (the main subject of this discourse) doth so naturally, and necessarily lead unto. Suffer me therefore, as I have called upon you to love the Lord Jesus, now to call upon you to love one another. The Author of that

*Comment upon the Epistle to the Galatians* (in-

n Sixt. Sc-  
nens. Bibl.  
lib. 4.

p. 309.  
Gerb. Pa.  
trolog.

p. 317.  
Rivet. crit.  
Sacr. lib. 4

p. 1133.

cc

serted in the sixth Tome of Hieroms works, (n) though it be none of his) reportis of St. John, That while he abode at Ephesus, to a very great age, so that he was hardly led to the Church betwixt two, when he was not able to make any long discourse to his hearers, he used only to speak these words, Little children, love one another. And truely, were I to finish my Testimony, or my course, so as never to speak, or write more unto you, I could not do it better, than as I now do, by bespeaking your love one to another. Oh ! Christians love one another, and I beseech you, let this counsell be acceptable unto you, do not deny me this request, me thinks, you should not, when I come in Christ's name, and beg it for his sake, who hath laid such obligations upon you hereunto, that you must needs be exceeding hard, and obdurate, if you withstand them. Give me leave to propound them to your consideration.

## Sect. 3.

(1.) Consider how strictly this is enjoyed, The first  
Motive to  
perswade  
mutual  
love a-  
mong  
Christians  
and how strongly urged by our Lord u  
Jesus. It was his dying charge, which he frequently inculcated, sweetly insinuated, and powerfully pressed upon his Disciples, and in them upon all Christians. (o) Speeches of dying men are received with most veneration, especially the charge of dying friends; Therefore the Brethren of Joseph, fearing lest he should remember the injuries formerly done to him, used to Manton his plea, Thy Father did command before he died, saying, So shall ye say to Joseph, Forgive, I P. 131. pray thee, now the trespass of thy Brethren, &c. Gen. 50. 16, 17. When Christ took leave of his Disciples, he left this as his last charge, that they should love one another, and let us see, how he propounds, and sets this home, that it might take place with them, John 13. 34, 35 You may take the rise of this Discourse from the 33 verse, where he gives this sweet, and kind compellation, Little children, and he doth it to make the easier way for what he had to propound to them; As if he had said, (p) It p Gerh.  
Harm.  
P. 849. becommeth obedient children to bear in continuall remembrance the words of their dying Father, and is but necessary for you, who are my children, to keep and carry about with you, for ever fixed in your hearts, this, which, as my dying legacy, I bequeath to you, of loving one another. When he comes to the matter, you may see, how he fits his

his mouth with Arguments, as many arguments  
*al* almost as words. A new commandement I give  
 unto you, that ye love one another, &c. You see,  
 q Gerh. p. 852.

*x Intonante*  
*divinopra-*  
*cepto, non*  
*objiciendū,*  
*sed obedi-*  
*endum,*  
 Tert.  
*s Gerh. ubi*  
*supra.*

(1.) It is a commandement, (q) not a bare advice, and counsell, which he leaves as an arbitrary matter for them either to do or not to do according to their own will, and pleasure; but he binds them to it by a weighty, and seri-  
 ous command. Now (r) When the sound of a divine precept enters into our ears, we must leave off objecting, and fall to obeying. (2.) It is a commandement of his own prescribing, a commandement I give unto you. (s) I, who am your one, and only Master, Mat. 23. 8, 10. I, to whom your audience and obedience hath been bespoken by a voice from the excellent glory, Mat. 17. 5. 2 Pet.

1. 17. I whom you own as your Lord and Master, John 13. 13. I command you to love one another, and therefore it concerns you, who are my Disciples, and followers, to observe me herein. Again (3.) It is a commandement, which I give unto you, as a special token, and privi-  
 ledge. (t) He was now taking his farewell of them, and this was as the breakings of that milk wherewith he had fed them; never dropt a sweet discourse from his blessed lips; he saved his best wine till last: He was now making his last will, and among other things, which he bequeatheth to his Disciples, he takes this commandement, as Father would do his seal-ring off his finger, and gives it unto them. Yet this is not all; for (4.) He gives it them, not barely as a commandement, but as a new Commandement. A new commandement give I unto you. (u) Which is not to be under-

*x Watl.*  
*Perfume*  
*of Love, p.*  
 618.

understood, as if it were so new, as never to have been heard of before; for it was as old as Moses, written in the ancient Statutes and Records, Lev. 19.18. Nay, as old as Adam, written in the Heart of Man, by Nature, as with the point of a Diamond, in which respects it was an old commandment: And yet new, (1.) Because Excellent, for the Hebrews call that New, which is Excellent Psal. 33.3. a new song there, is an excellent song; and a new commandment here, is a most excellent commandment; as if he had said, I have given you many commandments, whiles I have been conversant with you. but now I give you one, which is *instar omnium*, one instead of all, one most excellent, this of love. Again, new (2.) Because renewed, thus the Jews use to speak, that which is renewed, they call new; thus Jer. 26.10. the new gate there, is the gate that was but repaired, and Ezek. 36.26. the new heart is the renewed heart. This commandement of loving one another, Christ here calls a new commandment, coming forth now in a new edition, corrected, and enlarged; corrected and amended, from the false glosses and corruptions of the Scribes, and Pharisees: and enlarged from his own example, as follows in the next words; *As I have loved you, that ye also love one another.* Before it was only, *Thou shalt love thy neighbour as thy self;* now it is, *Love one another, as I have loved you.* And yet he hath not done, for (3.) it is a commandment strengthend with the most visible Motives. (1.) The first is in the words men now mentioned; That you love one another

*Novum He-  
braicā di-  
citur pbra-  
si, non quia  
novum sed  
quia pra-  
stantissimū.  
Mald.*

ther, as I have loved you. This Motive is drawn from his own example, his love which he hath shewed unto us, and there are two things in Christ's example, which may engage our love one to another; for from his Love towards us,

(1.) We have the strongest Reason and ground

xParticula  
rebus po-  
nitur di-  
teologicos;  
id est, quia  
ego vos di-  
texi, ideo  
equum est  
ut & vos  
invicem  
diligatis.  
Gehr.Har.  
p. 855.

al

Thus he propounds his own love towards us, in taking our nature upon him, coming in flesh, living so lovingly and kindly among those with whom he conversed, and at length sealing up all with his blood and death, as a strong Obligation to us, to love one another, and so indeed it is, What can be greater?

y Gurnals  
Christian  
Armour,  
Part 2.  
p. 424.

(y) What should not the love of Christ command a Christian? if it were to lay down his life for the brethren, would it be denied? how much less, when it is only to lay down our strifes and animosities, and to embrace one another in love? If Christ your Master and Lord, your Head and your King, hath thus loved you, who are but Disciples, Servants, Members, and Subjects, much more ought you to love your fellow servants, members, and subjects. (z.) We have the highest and best Rule, and pattern, for our love to Christians. Christ by his love to us, hath not only given us an Argument why, but also a Direction how, we should love one another, and we are bound to conform to him herein. He that saith, he abideth in Christ, ought himself also so to walk, as Christ also walked,

walked, 1 John 2. 6. and We must walk in love, as Christ also loved us, sayes another Apostle, Ephes. 5. 2. We must follow Christ in his love, though we cannot do it *passibus aquis*: We must write after his copy, though we cannot make such fair *Characters*. We must love one another, as he loved us, though we can never love as much as he; in the same manner, though we fall short in the measure. (z) And here there are these things, in which our love of Christians, should be conformable to Christs love towards us. (z.) The love of Jesus Christ towards us was a free love, he loved us when we deserved it not; without consulting his own profit or advantage, but only minding our salvation: and hereby he hath taught us to love one another freely; not respecting our own profit, but the will and command of God, paying it as a debt, not to purchase some benefit to our selves thereby, not looking at our own things herein, but at the things of others, the good and benefit of those whom we love, more than our own, 1 Cor. 10. 24. Philippi. 2. 4.

(2.) The love of Jesus Christ towards us, was a true and reall love: he did not feign and counterfeit a love to us, but did truly love us; it was not complementall, but cordiall; it was not verball, but reall. He went about doing good, and suffering evil, for our sakes, all his life long, Acts 10. 38. Heb. 12. 3. and then gave himself for us, his blood, his life, out of his great love to us, Ephes. 5. 2. and hereby he hath taught us to love one another sincerely, and really, without dissimulation, Romans 12. 9.

<sup>z Gerh.  
ubi supr  
p. 855.</sup>

<sup>Jeanes  
Schol.</sup>

<sup>pract. Di-  
vinity.  
Part 1. in  
his Treat.  
of Christs  
fulness.  
p. 226.</sup>

unfeignedly, 1 Peter 1. 22. not in word, and in tongue only, but in deed, and in truth also, 1 John 3. 18. There must be a work and labor in our love, 1 Thes. 1. 3. Heb. 6. 10. so as that we must perform all offices of love and kindness to the Saints. Our love towards them must be expressed by sympathizing with them in all conditions, Rejoycing with them that don. joyce, and weeping with them that weep, Rom. 12. 15. Distributing to the necessities of them that want, as we are able, and opportunity is offered to us, Rom. 12. 13. Gal. 6. 10. 1 John 3. 17. James 2. 15. 16. Bearing with them in their infirmities, Gal. 6. 2. Forbearing of them and forgiving of them, when they offend us, Ephes. 4. 32. Col. 3. 12, 13. Yea, laying down our lives for the brethren, as the case may be, and need sometimes requires, 1 John 3. 16. Rom. 16. 3, 4 Phil. 2. 17, 18. We must not count our very lives too dear for the brethren,

(a) when the laying of them down may be serviceable to the glory of God, and the good of his Church, and the sparing of them would be prejudicial both ways. (3.) The love of Jesus Christ towards us was a constant love. Having loved his own which were in the world, he loved them to the end, John 13. 1. Whom Jesus Christ once loves, he loves for ever; nor do the unkindnesses of his Children tire him out, and make him cease loving of them: They may make him hide his face from them, but not set his heart against them—

b Herberts  
Poems.  
The Bag.  
p. 145.

(b) *Storms are the triumph of his art,  
Well may he close his eyes, but not his heart.*

Now

Now hereby he teacheth us to be constant in our love one to another, to continue and persevere in our love to the end, Heb. 13. 1. yea to abound and increase more and more, as the Apostle prayes, 1 Thes. 3. 12. Our love of the Brethren should be perpetual and not be altered, interrupted and abated by their petty unkindnesses, much lesse by the greatest and most miserable change of their outward condition, Proverbs, 17. 17. Thus have we from the love of Christ, both a Reason, and a Rule, for our love to one another, and by both a strong obligation thereunto, (2.) The second Motive it laid down in the 35. verse. *By this shall all men know that you are my Disciples, if you have love one to another.* This is the grand Character of Christianity, without which all our profession will come to nothing. There is a great Emphasis in the words, which tends to the stronger enforcing of that which he brings it for. (c) He doth not say, *Hereby you shall be my Disciples,* but hereby it shall be known, for we are made Disciples by faith, but manifested to be so by love. Nor doth he say, *hereby I shall know that you are my Disciples,* for he knew all men, and needed not that any should testify concerning man, John 2. 24. 25. Nor doth he say, *hereby you shall know that you are my Disciples* (though that be true 1 John 3. 14.) but hereby others shall know; Nor doth he say, hereby they shall ghesse and conjecture, but hereby they shall know, as by a sure and infallible sign. Nor doth he say, hereby your Discipleship shall be known, as a

c Gerh.  
Harm.  
p. 856.  
Dr. Pierce  
Sermon on  
the place  
(mibi)  
P. 409.

special secret, to very few, but as the Sun in his Meridian, all men shall know it. Nor doth he say, that all men shall know, that you are my Servants and brethren, but my Disciples, whiles you observe my precepts, and follow my example, as Disciples should do. Nor doth he say, that hereby all men shall know, that you seem to be my Disciples in a disguise, but that you are so without a fiction. Lastly, he doth not say, your Discipleship shall be known by the assembling your selves in the houle of Prayer, your crying Lord, Lord, your shewing signs and wonders, working miracles, or casting out Devils in my Name, your being Orthodox in judgment, and jumping together in your opinions, but by this it shall be known as a Token

*¶* which never failes, If you have love one to another. So that this is the Badge of Christianity,

d Charitas and Character of every true Christian, to love et quædam one another, (d) whereupon all our Professions in zation, Priviledges, and Performances, are nothing formans a- in the account of Christ. One would think lias virtutes, adeò ut our Saviour had by this time said enough to en-

*¶* gage all Christians to love one another, but he hath not yet done; and therefore, if you passe on to the fifteenth Chapter, you will find him go over it again, and again: In the twelfth verse, sayes he, This is my Commandment, that you love one another, as I have loved you.

Rolloc. in (e) As if he would signifie to them, that as he had Col. 3. 14. one Disciple, who went by the Name of the Disciple whom Jesus loved: So he would have a Christian darling Commandment, in which he takes some Arm. Part 2. p. 425. singular delight; and that this should be it, viz. Their

Their loving one another. And for a Conclusion he goes over it again in the seventeenth verse, *These things I command you, that you love one another;* intimating, that this one thing was all things, all that ever he had spoken to them, and given them in charge, were either comprehended in this, or to be referred to it. Thus our Saviour enjoyed and enforced this duty of love among Christians; this was his Doctrine which he preached to, and pressed upon, his Disciples, and in them upon our selves: and shall we be so disingenious, as not to hearken to him, and observe him herein? Yet this is not all, and therefore,

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#### Sect. 4.

- (2.) Consider in the next place his *Prayer* The second Mo-  
for it. Having preached it up among his Disciples on earth, in the Chapters fore-  
mentioned, as if he were resolved not to miss his work, he sets upon praying it down from his Father in Heaven, in the seventeenth Chapter which contains his excellent *Prayer*, (f) and f Gurnall what he insisted most upon in his *Sermon*, that ubi supra. he enlargeth most upon in this *Prayer*. Love p. 426. was the charge which he laid upon them, and Unity is the blessing which he begs of his Father for them, verse the eleventh, *Holy Father, keep through thy Name, those whom thou hast given me; and why all this care? that they may be one as we are.* As if he had said, *Father, did we ever fall out? was there ever discord betwixt*

us? why then should they who are thine and mine disagree? So verse the 21. and again verse the twenty third, he is pleading hard for the same mercy; and why so oft? is it so hardly wrung from God, that Christ himself must tug so often for it? no, sure; but as Christ said of the voice that came from heaven, John 12. 30 *This voice came not because of me, but for your sakes:* So must I say here, *This ingeniuated zeal of Christ, for his peoples unity and love, was for their sakes, that seeing how much his Heart was set upon their loving one another, their hearts might also be more set upon it, to seek and pursue it, and that seeing how great an enemy he was to contentions and division, they might be scared from raising and fomenting them.* And doth it not concern Christians to make that the matter of their study and endeavour, which Christ made the matter of his prayer? did he pray for Love and Unity for us, and shall not we strive for it for our selves? Oh! how sad and dismall a sight is it, to behold Christians, by their wrath and bitterness against one another, to make, as much as in them lies, the *Prayer of Christ of none effect!* Surely, this would have some influence to the uniting of Christian hearts in love, if it were more seriously pondered by them. Yet this is not all, for,

The third  
from  
Christ's  
passion.  
g. Gurnall  
ibidem  
p. 427.

(3) Consider, that he not only Preached it, and Prayed for it, but also Paid for it; (g) As he went from preaching up love on earth by his Sermon, to pulling it down from heaven by Prayer: so he went from praying to paying first,

and the price which he laid down for it, was his Blood. It's true, that our Reconciliation with God, and Union with him, was the first and chief thing, which he purchased for his people by his death and bloodshed, but yet he had in his eye also their reconciliation and union with one another, and next to that, this was mainly intended by him : For his Church is his House and Resting-place, Psal. 132. 13, 14. and he knew he should take but little rest, if that were on fire by divisions and dissensions. It is his Kingdom, Psal. 2. 6. and how should his Laws be obeyed, if all his Subjects were in an hub-hub against one another ? In a word, his Church is a people, which he hath taken out of the world for his Name, Acts 15. 14. that is, for his Honour, and Glory, but he would have little credit to be the Head of a wrangling divided people. And therefore where he prays that they may be made perfect in one, John 17. 23. he insists upon this as his great Argument. That the world may know that thou hast sent me. Now that the knitting of Christians together in Love, was one great end of Christ's death, is clear from Scripture ; take a place or two, Ephes. 1. 10. The Apostle here shews, That this was the mystery of God's will, purposed in himself from all Eternity, and published by the Gospel, viz. That he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. The meaning of which place is this (h) That in Fergus, out of Christ all things are scattered, and dis- on the ordered, the whole world is a confused Chaos, place.

and horrible confusion, but in and by him, by his Merit, and in his Body, all his Elect (whether Angels or Men, who her already glorified, or yet upon earth) who before were separated from God, and one another, are recapitulated, and gathered together into one (as the word *αναγελασθαι*-*φελασθαι* is well rendred) that is, (1) *Amis* partes made one with God by the union of Faith, and dissestas; & diuulgas, in unum corpus coniungere, ut quum oratores brevem enumeratio numerum argumentorum texunt, aut qui calculis subduelis singula in unam summam revocant. Bezi. in loc. Qui dispersos in unum agmen cogit, recite dicitur eos *ανακεραται*. Grot. in loc.

(k) In *ejus corpus coalescendo*, & *Deo unimur*, & *inter nos mutuo summis conjuncti*. Calv. in loc. Goodwins Univers. Peace-maker. p. 26.

sixteenth verse. In the handling of these, he lays down the *Parts* and *Means* of accomplishing both, and observes a notable parallel therein.

The *Parts* of the *Peace* made among ourselves, *Jews* and *Gentiles*, are two.

(1.) *Positive.* *Making both one*, verse fourteen. *Making of twain one new man*, verie fifteen. He *made peace betwixt them*, by uniting a *distant, different, and divided people*. And here you may note. (1.) The *Nearness* of the *Union*. (m) He doth not say, *One people*, but *One man*, to signify the *strictness* of the *Union*, not of *Citizens* of the same *City* so much, as of *Members* of the same *Body*, having *one Head*, to wit, *Christ*, and as it were *one Soul*, to wit, *his Holy Spirit*. And then you may further note, (2.) The *Way* of *accomplishing this Union*, (n) which was not by *moulding them up together in the same condition*, wherein he then found them, but by *changing, creating anew, and regenerating of them first*, and then *uniting them*, and therefore it is not *pe*, *Spiritu* said to make *one man*, but *one New man*, so *making peace*; *Christ* begins this *Reconciliation* at *Renovation*.

(2.) *Privative.* And that is by *taking away* the occasion and cause of the *difference*. Who *ut coniunctus* *bath broken down the middle wall of partition between us*, having abolished the *enmity*, even the *Law of Commandments contained in Ordinances*, *denud*, & *regeneraret utrumque populum inter se conjungendum*.

*m Non ait  
unaumpo-  
pulum, sed  
unum ho-  
minem, ut  
arctiorcon-  
junctio sig-  
niscetur,  
non tam  
civium e-  
iusdem ci-  
vitatis,  
quam  
membrorum  
eiusdem  
corporis,  
habentium  
unum ca-  
put, nempe  
Christum,  
& unam  
quasi ani-  
mam, nem-  
esis San-  
ctum.*

*Rolloc. in  
loc.*

*n Non ait,  
ut coniunc-  
tus erant,  
sed ut con-  
deretur, hoc  
est, crearet  
enmity, &  
regeneraret utrumque populum inter se conjungendum.*

*Rolloc. ibidem.*

• Ceremonias has  
Inimicitas  
vocat, quia  
prater cae-  
teros, hic  
erat unus  
fuis, &  
usus Cere-  
moniarum,  
quod per  
has Deus  
discrevit  
suum po-  
pulum ab  
omnibus a-  
liis genti-  
bus. Rollo.

in loc.  
p Grot. in  
loc.

q Recorci-  
liare nihil  
alind est,  
quam ami-  
citiā offen-  
sione ali-  
quā gravi  
direptam  
resarcire,  
& sic in-  
micos in  
pristinam  
concordi-  
am reduce-  
re. Dav. in  
Col. p. 101.  
r Gondwin  
ubi suprà  
pag. 2. 3.

nances, verse the fourteenth and fifteenth. This Law of Commandments were those Rites and Ceremonies, unto which the Jews were bound by the Lord under the Old Testament: (o) These were a Wall of partition betwixt the Jews and the Gentiles, whereby they were separated and distinguished one from another; And they were the Enmity, that is, the ground of the Enmity, that was betwixt them, for which they were set one against another, (p) the Jew despising the Gentile, and the Gentile hating the Jew, upon the account of them. These Jesus Christ abolished, and took away, thereby to unite the differing parties, and make peace betwixt them.

By way of Proportion hereunto, the Parts of the Peace betwixt God and us, likewise two. (1.) One Positive; Reconciliation. That he might reconcile both unto God in one Body, verse the sixteenth, that is, that he might make up the breach, distance, and estrangement, which sin had made, and bring us into that state of amity and friendship, which we once enjoyed; for that is the notion of Reconciliation, as is observed (q) by a learned man. Where the phrase of reconciling us in one body is observable, intimating (lays (r) one) That Christ in reconciling us to God himself, carried it so, and did it under such a consideration and respect, as necessarily drew on, and involved our reconciliation with another. (2.) The other is Privative, and that is, Slaying the Enmity, removing that which was the cause and occasion of the breach, and difference, betwixt God and us, which was

was only sin, which our Saviour took upon himself, and thereby took away.

Now, the *Means* of accomplishing both these is one, and the same, though diversly expressed. In his flesh, verse the fifteenth, by the Crosse, verse the sixteenth, by his blood, verse the thirteenth; which comes all to one, for this peace, both with God and one another, was wrought by the blood which he shed, and the death which he suffered on the Crosse. By all which you see that Christs eye in his suffering was upon the reconciling of man to man, as well as of man to God. Now (that I may bring this home to my present purpose) is there any thing, that can be desired, more effectual to unite the hearts of Christians together in love, than the consideration of the price, which our Lord Jesus laid down for the purchase of it? How can you (Christians) expect the fruit of Christs death in Reconciliation to God, if you mind not the other fruit of Reconciliation to his people? How unworthy a thing were it for you, to uphold that enmity one against another, which Christ came to put away, and to put away that peace and love which he came to purchase? Did it cost him so much, even his Blood, his Life, to suppress the one, and advance the other; and would it not be a shame for Christians, by their indulged enmities and animosities against one another, to make (as much as in them lies) the Crosse of Christ of none effect, and his blood to be shed in vain? Consider this; and that Jesus Christ may not loose this fruit of his great

cost

cost for your good, see that yove love one another. I have yet one consideration more to propound to you, which should be of no small weight, with such as professe themselves Christians, and it is this,

## Sect. 5.

The fourth (4.) Motive from his Instituting his Supper <sup>s Reyn. Mc-  
dit. on the Sacr. cap.  
14.p. 103,  
&c.</sup> was for the upholding and confirming of mutual Love among Christians. (f) This Sacrament is, as it were, the sinew of the Church, whereby, the faithfull, being all animated by the same Spirit, that makes them one with Christ, are knit together in a bond of peace. (g) As it was appointed to be a seal of the Covenant of Grace, between God and us, ratified thereby: so also to be a Communion, the highest outward pledge, and ratification, and testimony of love and amity, among the members of Christ themselves. That it is so, is clear enough,

(i.) From that of the Apostle, 1 Cor. 10.17. For we being many, are one bread, and one body, for we are all partakers of that one bread. The very Elements signifie Union; One bread, and One cup, import one Body. Though naturally their parts were separated in severall grains, and grapes, yet are they by the art of man moulded together, and made up into one artificial body, consisting of divers homogenous parts: so Christians, naturally as disjoyned in their affections as their beings, are, by the powerfull operation

operation of Christ's Spirit, united into one spiritual body, a Symbole, and confirmation whereof, they have in this Sacrament; for by partaking of this one bread, they are evidenced to be One Bread, as the Sign, and One Body, as the thing signified. And therefore the same Apostle tells them in the 11. Chapter, verse 18, 20. that because of their divisions and dissentions, though they did come together, it was not to *in the Lords Supper*, their very divisions crossing the end of its institution.

(2.) This appears likewise from the very act of eating and drinking, as at a Common Feast. (u) It is generally known, that among all Nations, Jews and Gentiles, their feasting together hath been for a sign of unity, conjunction of minds, and friendly society. Hence it is that all our Companies and Fraternities in Cities have their Guild-halls, where they meet, and Feasts likewise at certain times, for the maintaining of love and amicable correspondence. Therefore this Sacrament was called by the Ancients, *Synaxis*, a collection, gathering together, or assembling the faithfull; namely into that Unity, which Christ by his Merits purchased, by his Prayer obtained, and by his Spirit wrought in them.

u Patricks  
Mensa  
Mystica.  
Sect. I.  
cap. 6. p.  
122, 123.  
&c.

(3.) This makes that Sacrament agreeable to its Type, the Jewish Passover, which was not only a Feast of Remembrance, but also a Feast of Love. It was Commanded to be one whole Lamb, and eaten in one Family, and not to have one bone of it broken, to signify that there should be all Unity, and no Schism, or Rupture, in

in the *Church*, which is *Christ's Body*. The bread also was to be eaten without *Leaven*, which might signifie, how far they should be removed from the swelling of passion, and sowneness of malice, who did eat of the same unleavened-bread. And the *Apostle* makes this

x Cœano-  
stra de no-  
mine ratio-  
nem sui o-  
ffendit;  
vocatur  
διάτην,  
id quod  
dilectio pe-  
nes Gracos  
est. Tert.  
Apôl. cap.

39. p. 58.  
See Jen-  
kins on  
Jude pt. 2.  
p. 256, 269

y Non est  
peccatum  
Sacramen-  
to Eucha-  
ristie æquè  
adversum  
atq; discor-  
dia. Luth.

Loci com.  
clas. 2.

p. 141.  
z ushers  
Ser before  
the Parl.  
on 1 Cor.  
10. 17. p.  
8, 9 & p. 13.

aa

application of it to *Christians*, in reference to this *Supper*, 1 Cor. 5. 7, 8.

(4.) The Rites in use among the Primitive *Christians*, which were annexed to this *Sacrament*, do clear this. Their *Holy Kisse*, Romans 16. 16. which the *Apostle St. Peter* calls the *Kisse of Charity*, 1 Peter 5. 13. Their *Love-Feasts*, Jude 12. which(as (x) *Tertullian* observes) carried their *Nature* in their *Name*; called so to signify and strengthen *Love* among *Christians*. Their collections for the poor, 1 Cor. 16. 1, 2. These were all in *Testimony* of *Love*, and for the preservation of *Charity* among *Christians*.

(5.) Our *Saviour* himself put this out of doubt, for immediately before he ordained this *Sacrament*, he gave his Disciples an Example of love in washing their feet, which was for their instruction, to teach them to love, and condescend to one another, John 13. 15. You see by this, that one end of the *Lords Supper* was for the advancement of love among *Christians*, nor is there any sin more contrary to this *Ordinance* (as (y) *Luther* notes) than dissention. (z) *Christians* therefore should remember, that as oft as they come to the *Lords table*, so oft do they enter into new bonds of *peace*, and tie themselves with firmer knots of *Love* together,

gether, this blessed Communion being a sacred Seal, not only of the union which we have with our Head by Faith, but also of our Conjunction with the other members of the body by Love. And therefore it is a lamentable thing, to behold how this Holy Sacrament, which was ordained by Christ to be a bond, whereby we should be knit together in unity, is by Satans malice, and the corruption of Mans disposition, so strangely perverted the contrary way, that it is made the principall occasion of that woefull distraction, which we see among Christians at this day, and the very fuell of endlesse strifes and contentions.

Beloved! these things ought not so to be, though so they have been, and still are; and Oh! that Christians would at length lay it to heart, that Christs end and design, in this Ordinance, may be accomplished by their mutual love one to another, and disappointed by their differences and dissentions. Now lay all these together, Christs Preaching and Prayer, and Passion, and appointing this Ordinance for the uniting of Christians hearts together in love, and judge you, whether they are not a sufficient obligation to all those, who profess his Name, have tasted of love from him, and bear any real love to him again, to see that they love one another with a pure heart fervently, 1 Pet. 1.22. With the heart, sincerely, and unfeignedly, without complement, hypocrisy, or dissimulation. With a pure heart; pure in it self, being purified by faith, Acts. 15. 9. purified in obeying the truth through the Spirit, 1 Pet. 1. 21. pure in its love, loving not for carnal, but holy ends, and

Dolendum  
quidem est,  
quum nos  
pauci nu-  
mero idem  
profitear-  
mur Eu-  
gelium, sa-  
cra Cene  
occasione,  
quam pre-  
cipuum in-  
ter nos u-  
nitatis vine-  
culum esse  
decebat,  
in varias  
sententias  
distrahi.  
Calv. E-  
pist. fol.  
(mibi)  
pag. 246.

ll

and seeking the soul-good of one another in the first place. And all this fervently; the word is **a Leighs** **Crit.Sacr.** **Gerb. in loc.p.136.** **extens,** (*a*) which notes both the Intention of love, that it be with all the might, and likewise the Extention of love, that it be constant without cessation or interruption. Thus should Christians love one another, and that for Christ's sake, who hath deserved and doth expect it at our hands, to whom we cannot better express our love at this distance, than by loving those, who stand in so near a relation to him, and are placed in such vicinity to us, that they may be called his Proxies, to receive the fruits of our love to himself, in his absence, from us. And therefore, for a close, give me leave to renew my Exhortation to you, and to beseech, yea conjure you, in the words of the Apostle Paul to his Philippians, Chapter 2. 1. 2. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that you be like minded, having the same love, being of one accord, of one minde. You see it's love, and unity, and unanimity (the Subject which I have in hand) which he exhorts unto, and Oh! how eloquent and emphaticall, how strong and cogent is he in those arguments which he useth for the pressing of it.

**b Reynolds**  
Serm. on  
the place  
page 2.

I am perswaded (sayes (*b*) one) that there is scarce in all the Scripture to be found an Exhortation, wherein the duties required are set on with more invincible observation, with more melting and conquering perswasion, than in these words. For the uniting of the Philippians hearts

hearts (says (c) another) he useth a kind of cut Phili-  
pensium  
bly charm and enchantment. I believe, Per- animos  
fashion it self, could not speak more persua- compone-  
tively, where there are as many weapons as ret, & quam  
words, able to work upon any heart not possesst sacro fa- scino usus  
with an iron sinew. Let us take a short view est? Ipsi  
of his Arguments.

If there be any Consolation in Christ ] suada, crea-  
(d) Where is there Consolation, but in and by do, si loqui  
Christ, who is called the Consolation of Israel, posset, non  
Luke, 2. 25. and wherein stands this Consola- εὐφαντικω-  
tion by him, but in being our Peace-maker, τίσες, ubi  
making peace and accord betwixt God and man, quot ver-  
betwixt a man and himself, and b. twixt Man ba-  
and Man? Here lyes the Spring of all your Com- totelias  
fort, and if you have drawn Waters of Consola- que nimi-  
tion bence with joy, and would draw more, rum ani-  
be like-minded, having the same love; for how mos nostros  
can you expect Comforts from Christ, if you percellant,  
minister discomforts unto one another? fodi-  
tent. Mor-  
tonisente-

If any Comfort of Love ] If you have ever tia de pace  
found sweetness in the love of God, in the love procurand:  
of Christ, in Brotherly love, If you ever receiv- inter E-  
ing comfort by my love to you, if you desire to re- vangel.  
turn any comfort back by your love to me, shew pag. 25.  
the power of that love, which is to unite the ubi supra  
mind, hearts, souls, judgments, and affections p. 27, &c.  
of Brethren one unto another, through want  
whereof, you will deprive your selves of one of c. 2 Cor.  
the sweetest comforts of Christianity. 13. 14.  
f Joh. 16. 8  
If any fellowship of the Spirit ] If you know, g. 2 Thes.  
and have experienced what it is to have (e) Com- 2. 13.  
munion with the Spirit in his (f) Convincing, b John 14. 11  
(g) Sanctifying, (h) Teaching, (i) Leading, 26. i Romi.  
8. 14.

k Rom. 8. (k) Strengthening, (l) Comforting, and (m)  
 26. Confirming influences, as a Spirit of (n) Wis-  
 l John 14. dom and Revelation, as a Spirit of (o) Grace  
 16. and Holiness, as a Spirit of (p) Counsell and  
 m Rom. Knowledge, as a Spirit of (q) Truth, as a  
 5. &c.  
 n Ephes. 1. Spirit of (r) Might and Power, as the (s) Com-  
 17, 18. fortor, as a (t) Witnesse, and (u) Seal, and  
 o Rom. 1.4 (x) Earnest. If you have ever found the benefit  
 Zech 12. of Communion of Saints, and know what it is  
 10. p Isa. 11. 2. to have fellowship with them in the same Rela-  
 q John 16. tions, Principles, Ends, Interests, Gifts, Graces,  
 13. Ordinances, Providences, Priviledges, Hopes, of  
 r Isa. 11. 2. which (y) the Spirit of Christ is both the Vin-  
 & 2 Tim. culum, and Vehiculum, knitting and uniting  
 1. 7. the whole Body of Saints to their Head, and  
 s John 14. 16. the Members one to another, furnishing every  
 t Rom. 8. Member with supplies, and influencing with  
 16. life and power, for communicating of those  
 u Ephes. supplies for the good of one another, and of the  
 1. 13. whole. If these things are so, and you have  
 x verse 14. y 1 Cor. 12. any sense and experience of them, it will be  
 4 7, 11, 12, your great concernment to love one another,  
 13. because, as there is nothing doth more further  
 Ephes. 4. 3, 4, 5, 6. and strengthen your fellowship with the Spirit,  
 15, 16. Col. 2. 19. and by the Spirit with one another, than Love  
 z Ephes. 4. 30, 5, 15, 32. doth; so there is nothing doth (z) more wea-  
 Mat. 12. tions.

25. If any Bowels, and Mercies] In Christ  
 towards you; if his tender heart have been wide  
 open to refresh you. In you towards me; if you  
 have any sympathie with a suffering Apostle,  
 with a Father in bonds. In me towards you;  
 if you have ever found in me the compassions

of a Father. In you towards your Brethren, if you will not be like Judas, a Disciple without Bowels, whose Bowels gushed out, a Brother without Natural affections, shew this tender-heartednesse in being like-minded one to another, having the same love. The Bowels are wrapped round as it were within one another, and so should the hearts and affections of believers be.

Fulfill ye my joy ] Afflictions I have enough already, you need not by your dissensions add more. A Prisoner in bonds, expecting the sentence of Death, the sword of Persecution, but these things trouble me not, I can rejoice in Dungeons, in Bonds, in Deaths, if it go well with the Church of Christ, I prefer Jerusalem above liberty, and life, and my chiefest joys. This would cumulate and compleat my afflictions, this would be heavier than my chain, darker than my prison, sharper than my sword, worse than a Nero unto me, if you my Children should wound my soul with your dissensions. God hath used me as a means of much joy to you, using me as an Instrument to administer the Consolations of Christ, the Comforts of Love, the Fellowship of the Spirit, the Bowels of Christianity, unto you. And God hath used you as a means of much joy to me. Your fellowship in the Gospel, my joy, Chapter 1. 4, 5. Your faith in Christ, your readiness to suffer for his Name, my joy. Your care of me, and supplying my wants once, and again, my joy, Chapter 4. 10, 16. These things are the beginnings of joy. Would ye Compleat it? would you make my soul

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run over with comfort? Would ye Crown me  
with Glory and Joy? O then, mind the same  
things, have the same love, and then I have  
all, I abound, and am full. There is no greater  
joy to a Minister of the Gospell, than to hear that  
his Children walk in the Truth, John 3. 4.  
You see how the Apostle fills his mouth with  
arguments, that the hearts of these Philippians  
might be filled with love one towards another.  
And I shall resume all that hath been said into  
an heap of Arguments, for the re-inforcing of  
this duty. There is Consolation in Christ, there  
is Comfort of Love, there is a Fellowship of the  
Spirit, there are Bowels and Mercies, there is  
the joy of many faithful Ministers of the Gospell  
to be fulfilled, there is a great Ordinance in one  
main end of it to be observed, there is the Purchase  
of Christ's Blood to be obtained, there is his Pray-  
er to be answered, and sealed, there is his Ex-  
ample to be imitated, there is his Love to be  
returned, there is his Commandment to be ob-  
eyed, there is our Discipleship to be manifested  
in the truth and power of it; and therefore it is  
but equal and reasonable, nay simply necessary  
for all those, who bear the Name of Christians,  
to love one another; and I beseech you, do it,  
yea, abound and increase more and more; And  
the Lord, who is the God of Love and peace,  
2 Cor. 13. 11. make you to increase and abound  
in love one towards another, and towards all men,  
To the end he may establish your hearts unblame-  
able in holiness before God, even our Father, at  
the coming of our Lord Jesus Christ with all his  
Saints, 1 Thes. 3. 12, 13. which though we  
fail

fail of here upon earth, yet this is some relief, and comfort, that it shall be fully and completely obtained in heaven, where all darkness shall be removed from the minds of Gods people, and all corruption from their hearts, a *Si non* the cause of present strifes and contentions, and amplius in nothing but love and concord shall sway and bear rule for ever; where *Luther* and *Zuin-*  
*glus*, and all dissenting Brethren, shall be made friends, and agree well together, as (*a*) *Grynæus* wrote in a Letter to *Chytrans*, a little before his death; where not only the wound of contention is cured, but the scarr, which is here oft left upon the place, is not to be seen there, to disfigure the beauty of its rest, and pace; the consideration whereof hath made (*b*) some pious, precious souls weary of earth, and willing to be dissolved, wishing and desiring the wings of a Dove, (with the Prophet *David*, *Psalm. 55. 6.*) that they might flee away and be migraturū a rest, in that place, where there is a Rest remaining for the people of God, as from all other evils, so from this of divisions and dissensions, among Brethren, *Heb. 4. 9*

And thus much shall suffice to have been spoken concerning the first Affection, Love to the Lord *Jesus*, on whom I have given the longer Attendance, and served with the more

Ecclesiam Cœlestem migraturum esse procul remotam ab illis fūnū, que nunc Ecclesiam horribiliter turbant. Idem. pag. 514. Capio ex hac vitā migrare propter duas causas: (1) ut fruor de fidato conpectu Filii Dei, & Cœlestis Ecclesie: (2) ut liberer ob immanibus, & implacabilibus odiis Theologorum. Melch. Ad. in Vr. Strigel. p. 427.

solemnity, because of her Royalty, as Queen Regent in the soul; As for the rest, which are her Train of Handmaids, waiting on her, I shall dispatch them with the more ease and brevity, yet can I not wholly omit them, forasmuch as Love her self is not compleat without them. Briefly thus,

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## CHAP. IX.

*(2.)* **L**E T your Love to the Lord Jesus, run towards him by Desire, and rest on him by Delight, which (a) it is proper Direction, for true Love to do. Know him so, as to love him, and love him so, as to desire him, and delight in him.

*a Amor currit per desiderium, quiescit per gaudium.*

### Sect. I.

*(1.)* **L**E T your Love to Christ run towards him in desires, earnest, hungering, and thirsting, desires after Union, and Communion with him. The tidings which you have of him in his word, as the Desire of all Nations, (b) Haggai 2. 7. because of his desirableness in himself, and in comparison of other things,

*Cant.*

*W* That it be  
accompa-  
nied with  
Desire.  
*b Whitak.*  
Serm. on  
the place  
p. 46.

Cant. 5. 10. 16. Proverbs 3. 15. because of the <sup>c</sup> Desideria-  
(c) absolute need which all have of him, without <sup>c</sup> tuis cunctis  
whom; they can neither live comfortably, nor <sup>c</sup> gentibus  
die happily, as being without God, and without <sup>c</sup> dicitur,  
hope, so far as they are without Christ, Ephes. quoniam om-  
2. 12. and because of his desire towards them, <sup>c</sup> nes gentes  
to do them good, and communicate of his fulness <sup>c</sup> illius ad-  
to them, Prov. 8. 31. Cant. 7. 10. this should <sup>c</sup> ventu,  
render him desirable unto you, whatever he <sup>c</sup> & redem-  
is in the thoughts and esteem of the blind, un- <sup>c</sup> ptione, mul-  
believing world, Isaiah 53. 2. and should <sup>c</sup> tum indi-  
make him actually desired by you, even by <sup>c</sup> gebant, &  
all res quasi <sup>c</sup> unaquaq;  
of you, that you may <sup>c</sup> Riber. in  
and gracious, how loving and lovely he is, <sup>c</sup> nature ap-  
Plalm. 34. 8. And every <sup>c</sup> petit id  
taste which any of <sup>c</sup> quo maxi-  
you, who know, and love, and believe in him, <sup>c</sup> mēindiget.  
have had of his sweetness and fulness, should <sup>c</sup> in loc.  
set you on longing for more, not with <sup>c</sup> pain, as at first, but with pleasure. Know <sup>d</sup> Amor est  
Christ therefore so as to love him, and <sup>d</sup> pondus a-  
love him so as to (d) long after him, long <sup>d</sup> nimi, quo-  
to know him more, long to love him more, <sup>d</sup> cungis fer-  
long to enjoy him more on earth, till your <sup>d</sup> tur; & a-  
knowledge, love, and longing, shall be perfectly <sup>d</sup> more fer-  
satisfied in heaven. (e) Indeed a Christians ap- <sup>d</sup> tur aninus  
petite is stayed with what he hath from Christ <sup>d</sup> in Deum,  
for a Viaticum in his present pilgrimage, <sup>d</sup> tanquam  
but it is not fully satisfied, till he come home to <sup>d</sup> in centrum  
his own Country and Fathers House, in which <sup>d</sup> quietis.  
respect our present life is but a life of desires <sup>e</sup> Aug. de  
in comparison, and the life to come most pro- <sup>e</sup> civ. Dei.  
perly the life of enjoyments. Whiles the men <sup>e</sup> lib. 11. ca.  
lib. 2, cap. 11. p. 201, 202. <sup>e</sup> Sistitur appetitus in viâ, satiatur in patriâ.  
& Less. de sum. bono.

of the world make choyce of many things  
 to be the objects of their desires, do you  
 pitch upon Christ, who alone is sufficient to  
 satisfie your desires, which all other things ne-  
 ver can. When you hear many say, Who  
 will shew us any good, and place that good in  
 some outward thing? do you with David say,  
 Lord! lift thou up the light of thy countenance  
 upon me, Psalm. 4. 6. Whom have I in hea-  
 ven but thee! and there is none on earth that I  
 desire besides thee, Psalm. 73. 25. (f) Let  
 Diotrephes say, It is good for me to have the  
 preheminence; Judas, It is good for me to bear the  
 bag: Demas, It is good for me to embrace this  
 present world; But do you conclude with David,  
 Psalm. 73. 38. It is good for me to draw nigh  
 to God. And in drawing nigh to him, let your  
 souls follow hard after him, Psalm. 63. 8. Pant-  
 ing after him, as the Hart panteth after the  
 Water brooks, Psalm. 42. 1. Thirsting, and  
 longing for him as the dry and thirsty land for  
 water, Psalm. 63. 1. Thus pant and thirst,  
 and long for his manifesting himself to you in  
 mediate communion in grace. Let him kisse  
 ne with the kisses of his mouth, Cant. 1. 2. Stay  
 me with Flagons, comfort me with apples, for  
 I am sick of Love, Cant. 2. 5. Let my beloved  
 come into his Garden, and eat his pleasant fruit,  
 Cant. 4. 16. Make haf, my beloved, and be  
 thou like a Roe or a young Hart upon the moun-  
 tains of Spices, Cant. 8. 14. And (2.) for his  
 coming to take you up into immediate commu-  
 nion with himself in Glory. O! when shall I  
 come, and appear before God in Glory! Psal. 42. 2.  
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 page 59.

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When wilt thou shew me the path of life, that I  
may come into thy presence, where is fulness of  
joy, and pleasures for evermore, Psalm. 16. 11.  
When shall I behold thy face in righteousness, so  
as to be satisfied with thy likeness, Psalm. 17. 15.  
I desire to be dissolved, and to be with Christ,  
Phil. 1. 23. Even so come Lord Jesus, come  
quickly, Revel. 22. 20. I conclude this in the  
words of that Devout Soul —

Come, Lord, my head doth burn, my heart is sick, *Herberts Poems Home.p.*  
While thou dost ever, ever stay:  
Thy long deferrings wound me to the quick,  
My Spirit gaspeth night and day.  
O shew thy self to me,  
Or take me up to thee!

## Sect. 2.

(2.) **L**E T your Love to Christ rest on him With Delight. If you love him whom you have not seen, then, though now you see him not, yet believing, rejoice with joy unspeakable, and full of Glory, 1 Peter 1. 8. If Christ hath brought you into his Chambers, remember his love more than wine, so as to be glad, and rejoice in him, Cant. 1. 4. If he hath brought you into his banqueting house, and his banner over you hath been love, sit down under his shadow with great delight, and let his fruit be sweet to your taste, Cant. 2. 3. 4. say with David, Psalm 116. 7. Return to thy Rest O my soul, for the Lord hath dealt bountifully with me. I call for no more at your hands.

hands in this, than the Apostle doth of his beloved *Philippians*, and in them of all *Christians*, Phil. 4. 4. *Rejoyce in the Lord always, and again I say rejoice*; in which words you see both, *Who it is*, that is to be the Object of a Christians joy; not himself, nor the world, nor the creature, but the *Lord*, the *Lord Jesus Christ*; and also *How he is to rejoice in him*, viz. *Greatly and Abundantly, Rejoyce; and again rejoice; and continually, rejoice in the Lord always*: At all times, in all conditions, unto the end. Nor is all this required without sufficient reason, for as *Good is the object of Joy*, so *Jesus Christ is such a good*, as renders him a most adequate object of the joy and delight of

*g See these all his people (g). (1.) He is a Good ever present with them, Lo, I am with you alway, Mat. 28.20. I will not leave you comfortlesse; I will come to you, John 14. 18. He is bodily absent, but spiritually present, in his Ordinances, and by his Spirit he is ever among them, to walk in them, as in his House and Temple, 2 Cor. 6. 16. Rev. 2. 1. to manifest himself to them, to sup with them, and make his abode with them as his friends and favorites, John 14.21,23. Rev. 3.20 (2.) He*

*w is a molt Precious Good; not an ordinary common Good, which if a man want he may compensate with some other thing; but a Treasure and Pearl of highest price, in whom are unsearchable riches, Ephet. 3. 8. Hidden Treasures, Col. 2. 3. In comparison of whom all other things are but losse and dung, Phil. 3. 7, 8. most precions in the eyes of his people, 1 Pet. 2. 7. precious in his own immediate excellencies, The chiefest*

chiefest of ten thousand, Cant. 5. 10. precious in the respects he bears to us; in the sweet and intimate relations of an Husband, Head, Saviour, Brother, &c, precious in the great things he hath done for us, in the rich supplies of grace and peace he doth bestow upon us, in the high dignity whereunto he advanceth us, &c.

(3.) He is a full and sufficient Good for his people. There is in Christ something proportionable to all their wants. He is Bread, Wine, Milk, Living water to feed them, Isaiah 55. 1. John 6. 5. cap. 7. 37. He is a Garment of righteousness, to cover and adorn them, Isaiah 61. 10. Rom. 13. 14. a Physician to heal them, Mat. 9. 12. A Counsellor to advise them, Isaiah 9. 6. A Captain to defend them, Heb. 2. 10. A Prince to Rule, a Prophet to Teach, a Priest to make Atonement for them. A Husband to rrouse, a Father to Provide, a Foundation to Support, a Root to Quicken, an Head to Guide, a Treasure to Enrich, a Sun to Enlighten, a Fountain to Cleanse, Acts 5. 31. Acts 3. 22. Heb. 10. 11. 12. 21. Isaiah 54. 5. Isaiah 9. 6. Heb. 2. 11. 1 Cor. 3. 11. Revel. 22. 16. Mal. 4. 2. Zech. 13. 1. As the one Ocean bath more Waters than all the Rivers in the World, and one Sun more Light than all the Luminaries in heaven: soone Christ is mire All to a poor soul, than if he had the All of the whole World a thousand times over. (4.) He is a most pure Good, without any mixture of drosse, or bitterness, to abate or corrupt the excellency of it. A Lamb without spot, and blemish, 1 Pet. 1. 19. He did no sin, neither was guile found in his mouth,

1 Pet.

1 Pet. 2. 22. *Holy, harmless, undefiled*, Heb. 7. 26. Never any believer found any thing in him, for the which to repent of making choice of him. Even the severest things of Christ are matters of joy unto his servants. If he make them sorrowfull, their sorrow is turned into joy, John 16. 20. his very Yoke is ease, and Burden light, Mat. 11. 30. his Commandments not grievous, 1 John 5. 3. nay his very Cross, and afflictions, matter of choice, of joy, of gloriation, of triumph, Heb. 11. 25, 29. Acts 5. 41. Rom. 5. 3. Rom. 8. 37. and if his sufferings are so sweet; oh then, how glorious are his Consolations? (5) He is the rarest Good in the world, his whole Name is Wonderfull, Iaiah 9. 6. his whole dispensation mysterious, 1 Tim. 3. 16. The invisible God manifested, a Son born of a Virgin, the Law-giver made under the Law, the Lord of Glory, who thought it no robbery to be equall with God, humbled, emptied, in the form of a servant, reckoned among transgressors, without form or comeliness, rejected, despised, put to shame, a man of sorrows; a dead man raised by his own power, and advanced to the Throne of God: these, and all the particulars of Christ God-man, incarnate, and crucified, are things so profound, and unsearchable, that the very Angels desire to look into them with wonder and astonishment, 1 Pet. 1. 12. (6) He is a various Good, full of exquisite, and copious variety; Wisdom, Righteousnesse, Sanctification, and Redemption, 1 Cor. 1. 30. It hath pleased the Father, that in him all fulness should dwell, Ephes. 3. 10. He received the Spirit without

without meas'ne, John 3.34. that there might be enough in him to answer all the desires and delights of his people. Wisdom to Teach, Righteousness to Justifie, Grace to Renew Power to Defend, Peace to Comfort, Life to Quicken, Glory to Save them; Seven eyes upon one stone, Zech. 3.9.

(7.) He is a most prevailing and victorious Good; stronger than the strong-man, Luke 11. 22. casting out, and judging the Prince of the World, John 12, 31. chapter 16. 11. abolishing death, 2 Timoth. 1. 10. taking away sin, destroying the works of the Devil, 1 John 3. 5. 8. and overcoming the world, and the lusts thereof, John 16. 33. treading all his Churches enemies under his and their feet, 1 Cor. 15. 25. triumphing openly over them in his Croſſe, before God and Angels, Colos. 2. 15. ascending up on high, and leading Captivity captive, Ephes. 4. 8. By a way of wisdom catching Satan by the hook of his Divine power, hidden under the infirmity of his humane nature. By a way of judgment condemning him for ſhedding the innocent blood of the Son of God. By a way of power, vanquishing him, and casting him out of the poſſeſſion, which he had purcaſht. (8.) He is a perpetuall

and durable Good; Death hath no more dominion over him, Rom. 6. 9. He ever lives to make intercession; Heb. 7. 25. There is an Oath, an Amen upon the perpetuity of the life and Priesthood of Christ, Psalm 110. 4. Behold, I am alive for evermore, Revel. 1. 18. And he lives in never not only in his Person, but to be for ever the life, portion, and blessedness of his people, because he lives, they shall live also,

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John 14. 19. (9.) He is the proper good of his own people : He hath not onely given himself unto God for them , as their sacrifice , but he hath given himself likewise unto them , as their Portion . He is theirs and they his , Cant. 6. 3. They his , by a deare Purchase , and he theirs by a sweet Communion . They are said to have him , 1 John 5. 12. as a man hath his most peculiar possession ; his Name is , The Lord our Righteousnesse , Jeremiah 23. 6. he is more ours , than we are our own , and we have infinitely more in him , than in our selves ; defective in our selves , compleat in him ; weak in our selves , strong in him ; dead in our selves , alive in him ; miserable in our selves , blessed in him ; mutable in our selves , established in him . Now put all this together , Christ being a present , precious , sufficient , pure , rare , various , victorious , perpetuall , proper Good to his people , he is so fit an Object for their joy and delight , that it were a wondrous absurdity for any Soul , who knows him , and hath tasted of his love , and makes profession of his Name , to be drowned in sensual and worldly delights , or to set up his Rest in any thing short of Christ .

Sect. 3.

(3.) **L**E T Trust and Fear be Attendants With trust upon the Desires and Delights of and fear. your Love.

(1.) Trust in him. If you believe in God, believe also in Christ, John 14. 1. You must take him in your way to the Father, if you would trust in him aright, 1 Peter 1. 21. John 14. 6. and he himself is an Object fit for your trust, who is over all, God blessed for ever, Romans 9. 5. (1.) Trust therefore in him alone; whilst some trust in themselves, leaning to their own understandings, Proverbs 3. 5. trusting in their own righteousness, Ezek. 33. 13. others in their Idols, Psalm 115. 8. others in their riches, Psalm 52. 7. others in Chariots, and Horses, Psalm 20. 7. others in Man, making flesh their Arm, Jeremiah 17. 5. let Israel, the house of Aaron, let all that fear the Lord trust in him alone, Psalm 115. 9, 10, 11. It is better to trust in the Lord Jesus, than to put confidence in man, than to put confidence in Princes, Psalm 118. 8, 9. in whom there is no help, for their breath goeth forth, they return to their dust, in that very day their thoughts perish, Psalm 146. 3, 4. But happy is he who bath the land of Jacob for his help, whose hope is in the Lord his God, verse 5. Blessed are all they that trust in their trust in him, Psalm 2. 12. (2.) Trust him at all times, Psalm. 62. 8. in times of prosperity, so as not to be puffed up in pride, and

and presumption; In times of adversity, so as not to sink down in dejection and despondency; In times of prosperity, so as not to forget God, and lift up the heel against him; In times of adversity, so as not to forsake God, and put forth your bands to iniquity. (3.) Trust in him

*¶ Precipi-tur, ut non verbiis, sed animo, non per hypo-critis, & di-scrip-tio-nem quan-dam, sed rotundè & sincere fa-ciamus, quod hic toto corde faciendum dicitur.*  
Cart.in loc.

With all your heart, Proverbs 3. 5. (b) With your heart, sincerely, without dissimulation, pretending to trust in him, when indeed you trust in something else; and with all your heart, entirely, without division, not partly resting on him, and partly leaning to yourselves, or the creature, but give him the whole trust of your whole heart. (4.) Trust in him in reference to all your Concernments, your souls, bodies, lives, estates, liberties, callings, duties, burdens, relations, &c. You may venture to do it, for He is laid in Sion for a Foundation, and is a tried Stone, a precious Corner-stone, a sure Foundation, Isaiah 28. 16. the Rock of Ages, in whom there is everlasting strength, Isaiah 26. 4. able to bear the weight of that trust which is devolved on him; In whom Whosoever believeth, shall not be confounded, 1 Peter 2. 6. You need not fear miscarrying, when you are in the hands of him, who hath thus loved you, with so great, so dear, and costly love, and out of love hath undertaken for you, especially considering how great his Truth and Faithfulness is, to whatsoever he undertakes, being Truth it self, John 14. 6. the Amen, the True and faithful Witness, Revelations 3. 14. a merciful and faithful High-priest, Hebrews 2. 17. faithful to him that appointed him,

him, Heb: 3. 2. and faithful to those for whom he was appointed, verse the sixth. And likewise, how great a sufficiency of power and ability he hath, commensurate to his affection (being the Mighty God, Isaiah 9. 6. the Almighty, Revelations 1. 8.) to accomplish all the designs of his love for your good and happiness, against all contradiction, and opposition whatsoever; Who also is, and was, and is to come, Revelations 1. 8. everliving, to see the full accomplishment of all by his Intercession, whereby he is able to save to the uttermost, all that come to God by him, Hebrews 7. 25. Stay your selves therefore by firm trust and dependence upon him, for he will keep him in perfect peace (in (1) peace, peace, as it is in the Ori- i Shalon, (inal) whose mind is stayed upon him, because Shalom. he trusted in him, Isaiah 26. 3. And they who know his Name, will put their trust in him, for he hath not forsaken those that seek him, k Non per- Psalm 9. 10. tinet ad te,

(2.) Fear, least from those Remains of corruption, which are within you, any thing dis- ingenuous, or uncomely, should break forth to offend, quite the distasteful, and displeasing of him, by whom you are thus beloved. He doth not belong to thee, quiscere, O Lord (says (k) Cyprian) nor is he enter offend in the number of thine, who doth not love thee, dit. Cypr. nor doth he love thee, who knowingly offends Christi. thee. Even this Lord of life, and love, is to be p. 494. tormented with fear, and his most beloved, and loving ones, are to rejoice with trembling, Psalm Magi- 2. II. (1) We must begin all our service strates with fear, trembling at our own infirmities, Commiss- sion. p. 37: and



and must end all again with fear, blushing at our own vertues and excellencies. That salvation, which we hope and expect from him, must be wrought out with fear and trembling, and that because he is so gracious, as to work in us both to will and to do, of his own good pleasure, Phil. 2. 12, 13. The knowledge of our Redemption by the Blood of Christ, is made an argument by the Apostle, for passing the time of our sojourning here in fear, 1 Peter 1. 17, 18, 19. But here it may be Objected.

## Sect. 4.

**O**bje<sup>c</sup>t. 1. That its said in Luke 1. 74  
m Bishop Downhams Covenant of Grace, Quarto, (mibi) p. 70, &c.  
See like-  
wise Hieronim A-  
bridgment of the Gospel. p. 130.  
Rivet in Psalm 2. p. 27.  
Scharp. Symphon. p. 139.

That the end of our Redemption is, that being delivered out of the hands of our enemies, we might serve without fear?

Answ. In answer hereunto, and for the right understanding of this place, we must distinguish Fear.

(m) (1.) In respect of the Object, There is the fear of God, and the fear of our enemies. God hath delivered us out of the hands of our enemies, that we should serve him without fear, not of himself, but of those enemies, from whom he hath redeemed us; for as God hath redeemed us from the service of our enemies, that we might serve him: so he hath freed us from the fear of them, that we might fear him only: Isaiah 43. 1. Fear not (viz. thine enemies) for I have redeemed

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redeemed thee. And this serving without fear of our enemies, may be taken either Metonymically, without cause of fear, and then without fear is as much as without danger, as (n) *Theophylact* takes it; which belongs to all true believers, though but *Incipients*, whose salvation is sure, though they are not alwayes sure of it. Or else properly, without fear it self, and then, without fear, is as much as with confidence, and assurance, as (o) *Beza* takes it, making it parallel with *Ephes. 3. 12.* But, suppose that fear be meant here in reference to God, then

n' Αφέσις  
(id est)  
εντύπωσις  
absq; per-  
culo. The-  
oph. in loc.  
o' Εν πα-  
νοθίσιοι.  
Bez. in loc.

(2.) Fear is to be distinguished in respect of the Subject, the persons fearing, and so it is either Servile, and Slavish, the fear of Bond-slaves, which are under the Law, or Filial, and Son-like, the fear of Sons, who are not under the Law, but under Grace. The former is properly called *Metus*, whose effect is *Metuere ab aliquo*, to be afraid of the object that is feared; The other is *Timor*, whose effect is to fear and reverence the object feared. The former is a fearful expectation of some evil from the party feared; The other an awfull reverence of the party feared, not to offend him by doing evil. So that the formal object of the former is *Malum sensu*, in regard whereof they are afraid of God, of the other *Malum culpe*, in regard whereof they fear to offend God, and displease him. The former is rather *Metus* than *Timor Dei*; for if there were no judgment, they that have but this fear,

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*Oderunt peccare malis formidine poenae.*

The other out of love of God, and of goodness,  
tho<sup>r</sup>gh there were no punishment to be feared,  
feareth to offend;

*Oderunt peccare boni virtutis amore.*

The former ariseth from a *Spirit of Bondage*,  
Romans 8. 15. called a *Spirit of Fear*,  
p Aliud est  
timere De-  
um, aliud  
timere pe-  
nam; aliud  
est timere  
patrem, a-  
liud timere  
judicem; si-  
lius timet  
patrem, si-  
mul tame-  
etiam cum  
diligit, sur-  
timet judi-  
cem, siue  
autem eti-  
am cum o-  
dit: hic igi-  
tur servilis  
timor dici-  
tur, ille au-  
tem filialis.  
Ferus in  
x Joan. 4.  
18.
 2 Timothy 1. 7. and is a fruit and effect of  
the Law, forcing and compelling those, who  
are under it, to yield some outward obedience  
for fear of punishment. The other ariseth  
from a *Spirit of Adoption*, Rom. 8. and is a  
fruit of the Gospel, and of Faith, when a  
man being persuaded of Gods mercy and good-  
ness toward him in Christ, feareth to offend  
so gracious a God, and merciful a Father, ac-  
cording to that in Psalm 130. 4. The former  
where it is alone, is a *Sinfull*, the latter a *God-  
ly fear*, Heb. 12. 28. That a *Helish*, this a  
*Holy tear*; (p) That is a fear of God as a  
*Judge*, This is a fear of him as a *Father*: That  
fears him as a *Thief* doth the *Judge*, N<sup>e</sup> puniat,  
least he should punish him; This as a *Son* doth  
his *Father*, N<sup>e</sup> deserat, least he should forsake  
him: That is accompanied with the hatred of  
*Malefactors*, *Qui, quem metuant*, oderunt;  
This is accompanied with the *love of Children*,  
*who reverence, yet love their Parents*. That  
hath Torment, 1 John 4. 18. This is a *Tra-  
sure*

in, Isaiah 33. 6. That driveth from God, This makes a man cleave faster to him. That may restrain the outward acts of sin, but This presseth the inward affections to it. Now questionless, it is not to be understood, that the Redeemed of the Lord shall serve him without filial fear, for in reference thereunto, we were required to serve the Lord with fear, Psalm 111. nor can we serve him acceptably without, Heb. 12. 28. This is one of the chiefest things which God requires of man, Eccles. 12. 13. It is the very chief point of Wisdom, Psalm 111.

10. So that when it is laid in this place, that the Redeemed of the Lord must serve him without fear, it must needs be meant of that fear only which is slavish, and of the reign and pre-eminency of it, as it is in the unregenerate, without any filial fear, not of the remainders of it, as it is mingled with filial fear in Gods own Child en in this life. For such as is our Redemption (I speak of it passively, as it is in us) such is our freedom from servile fear, viz. instigated, or begun in this life, and increasing by degrees, but not compleat or perfect, till the life to come, which is called the day of our full Redemption, Ephes. 4. 30. and being not compleat here, we are not wholly freed by it from this servile fear. The very best, whilst they carry about them the body of sin (as they do, whilst they carry about them this body of flesh) whilst they have the reliques of corruption remaining in them, are not wholly free from this fear of punishment, there is a mixture of it with their filial fear in their present

O 3 state

state of imperfection, and it hath an influence to  
 the keeping of them from sin, and quickning  
 qHildersh.  
 on Psalm  
 51. p 357,  
 358.  
 215  
 of them to duty. (q) *Destruction from the Lord, was a terror to Job; and kept him from oppression, Job 31. 21, 23.* and Paul was con-  
 scionable in his Ministry from the Terrors of  
 the Lord, 2 Cor. 5. 11. But this fear doth  
 not wholly prevale with the people of God,  
 it hath not the sole influence to keep them  
 from sin, and engage them to duty, there is  
 faith and love mixt with their fear. Paul was  
 constrained by love, as well as awed by fear,  
 2 Cor. 5. 14. As their love to God is not a fel-  
 low-like familiarity, as is among equals, but is  
 (out of apprehension of his greatness, holiness,  
 and justice) tempered with fear, and an awful  
 dread of him: so neither is that fear of God which  
 is in them, a mere servile fear, like that of the slave,  
 that hath nothing to move him to duty, but the fear  
 of the whip, but is (out of an apprehension, and  
 assurance of his goodness) mixed with love, Hosea  
 3. 5. You see then, that it is a meer slavish  
 fear from which the people of God are redeem-  
 ed, so as that it shall not have the sole preva-  
 lency in their service, though there will be  
 some mixture of it with their love, and will  
 have some prevalency in their service, in their  
 present imperfect estate. And this I take to be  
 the true sense of this place.

## Sect. 5.

O bject. 2. But it may be said, where there is love, there is none of this fear, for there is no fear in love, but perfect love casteth out fear, as the Apostle hath it, John 4. 18.

Answ. (1.) Its true, that in love there is ~~r Hilderſh.~~ much fear, nothing is more contrary to the on Psalm measure of love, than these fears are; but in ~~s. p. 365.~~ the person that hath true love these fears may be.

(2.) Perfect love will cast out all these fears, and the perfecter our love to God is, the more it will cast out these fears, & deliver us from them, but the love of the best of Gods servants, is imperfect, and will be, till we come to heaven, for there, and there only, are the Spirits of just men made perfect, Heb. 12. 23.

Having removed these Objections, ( which may be of use for the convincing of some, that fear is not so Anti-evangelicall, as they are apt to mistake it to be, and for the comforting of others, who are ready to conclude against themselves, because of those remainders of servile feare, which they find in their hearts) I resume my exhortation, and renew my request unto you, to fear the Lord. Suppresse all lavish fear, as much as may be, but cherish Reverential and Filial fear. Fear the Lord,

Sect. and his Greatness, so as to stand in awe of him, and take heed of offending him in any thing,

O 4 and

and fear the Lord and his Goodness, so as to be carefull to please him in all things. There is one way of accomplishing both these, and that is, the way of Love, nor can there be a better. Get your hearts inflamed with love towards Christ, and that will suppress slavish fear, for it casts out the fear that hath torment, 1 John 4. 18. perfect love casts it quite out, and according to a Christians growth in love, will this fear decay in him. But it will promote Rever-

<sup>s</sup> In quantum quisq; amat, in tantum timet. <sup>r</sup> Res sollicitus to avoid what may offend, and follow what may please, him whom we love. And you have as much reason to question the truth of your love from the defect of Reverential, and Filial fear, as from the excess of Slavish fear.

And thus I have at last dispatched this first Direction, concerning your Knowledge of the Love of Christ, that it be Affectionate, so as to love him in the Manner and Measure, and to Express that Love in the Way prescribed; so as to Desire, and Delight in him, to Trust in him, and Fear before him. I proceed to what remains.

## C H A P. X I.

(3.) **L**ook that your knowledge of the love of Christ be *Cognitio effectiva*; let it not be an empty, barren, ineffectual knowledge, but such as is full, fruitful, and effectual. And that these four wayes.

Direction  
2. That it  
be an effe-  
ctuall  
knowldg.

## Sect. I.

(1.) **B**Y way of Application, Experience, and Assurance. Content not your selves with the knowledge of Christ, and his love, at a distance, but reach after such a knowledge, as may bring all home to your selves. Be not satisfied to know that Christ is the Saviour of the world, and hath born great and wonderful love to the Sons of Men, but labor so to know his love and salvation, as to apprehend, appropriate, and apply all to your own comfort, and benefit. To know within your selves, as the Apostle speaks, Heb. 10. 34. to know in all your hearts, and in all your souls, as Joshua speaks, Josh. 23. 14. viz. sensibly, evidently; experimentally, assuredly, that he is your Saviour, stood in your room, bore your sins, and suffered Gods wrath for you, whereby God is as well pleased with you, as if you had suffered for them in your own persons in hell eternally; that

that he bare a special love to you in particular, and that you have a reall interest in , a sure title to the priviledges, and blessings, which he, out of his infinite love , hath purchased at so dear a rate for poor sinners. Such a knowldg as this would I have you look after, and to help you forward herein there are two things, which I would propound for your Encouragement.

(1.) Such a knowledge of Christ's love is attainable. A Christian may know the love of Christ with assurance of his interest in it.

*u culver-*  
wels  
White  
Stone  
p. 134.

(u) This indeed is a most excellent truth, the flos lactis , the very cream of that ~~αράρα~~, that sincere milk which is to nourish souls , 'tis the budding and blossoming of happiness , the Antedating of heaven , the prepossession of glory, and therefore envied us by Satan , who by his Romish instruments would wrest it out of our hands ; But we have more clear light from Scripture, to discern the truth of what we hold in this particular, than to be easily cheated of so fair a Jewel of our Crown, as if it were counterfeit. Here we see so many eminent Christians both in the Old and New Testament, setting their Seals to this truth, by their own experience , that we cannot but subscribe to it. *Ab esse ad posse* is a fair Argument , and I shall use no other to prove what I assert.

Other Christians have attained a certainty in their knowledge of Christ and his Love, not only Objectivè, that there is a Christ, and that there is such a love; but also Subjectivè, that this Christ is theirs , and this love theirs; And therefore so may you. That others have,

is

is clear. In Job 19. 25. you may hear Job appropriating a Redeemer to himself. I know that my Redeemer liveth. He asserts his interest in Christ, as his Redeemer; and therefore no wonder if he be so confident of his being acquitted at Gods Tribunal, as he is, Chapter 13. 18. I know that I shall be justified. A believer then may arrive at assurance, full assurance of interest in Jesus Christ. Such an Application did Thomas make to himself, when he cried out, John 20. 28. *My Lord, and my God.*

See (sayes (x) Ferus on the place) the wonderful things of God; who would have believed, that so great faith should have risen out of such obstinate unbelief, which he had discoverd just before? And what should this teach us, but (as the same Author(y) hath it a little after, That it is not enough to believe that Christ is Lord and God, unless we believe that he is our Lord and our God. Thus the Apostle Paul, Gal. 2. 20. I live by the faith of the Son of God, who loved me, and gave himself for me. See how he applys to himself the love of Christ, and the fruits of it. This is so clear, as the adversaries themselves cannot deny, but that many choice ones have had a full and satisfying light springing in upon their souls, and clearing their eternal condition to them, but then they say, it is by way of extraordinary revelation, a speciall privilege vouchsafed to some few of Gods choicest Worthies by a rare indulgence. And yet (as to the matter in hand) the way and manner of the Apostles expressing themselves in this particular, shews, that this

x Vide Dei mirabilia, quis credi- disset ex tam perti- naci incre- dulitate tantam fu- turam si- dem? Fer. in loc.

y Non satis est credere, quod Do- minus, & Deus sit, ni- si credas, quod Do- minus, & Deus tuus sit. Fer. ibidem.

is not a priviledge peculiar only to a few, but  
 common to all believers. I shall bring two pla-  
 ces to prove this, the one is *1 John 4. 16.* the  
 other *Rom. 5. 5.* in both which places, besides  
 their asserting the thing it self, *the great point*  
*Leighs* *of assurance,* in most *significat* *tearms,* they  
*Crit. lacr.* speak of it in the *plurall* *number,* and make  
*a Dei dile-* *mention* only of *common means* for obtaining of  
*cōfūsa* *it.* Let us consider the places. In the one  
*dicitur, id* *est,* *abun-*  
*dauder te-*  
*statu homi-*  
*nūm animis*  
*Grot. in*  
*loc.*  
*b charitas*  
*Dei dicitur*  
*effusa in*  
*cordibus*  
*acstris,*  
*quiascens*  
*illius cha-*  
*ritatis est*  
*effusus,*  
*sentimus*  
*eciam nos à*  
*D. o diligi,*  
*& gusa-*  
*mas, quam*  
*bonas, &*  
*suas est*  
*Danuus.*  
*Gerh. in*  
*loc*  
*c Quod*  
*largiter*  
*essenditur*  
*in corda nostra, id corda replet, & quod corda replet, id non potest na-*  
*latere, quin certissime sentiatur.* Pareus in loc.

(1.) *Assert assurance:* John speaks of knowing the love of God, and the word he useth, *ἐπιγνώσας*, signifieth (z) to know truly and certainly, and it is a knowledge with Application, We know the love that God hath to us. Paul speaks of the shedding abroad the love of God, which is no other than witnessing of this love to our hearts, as (a) Grotius observes. The sense of this love, wher. by we perceive that we are beloved by him, and iost that he is gracious, as (b) Gerhard notes. It is a Metaphorically expression, and can signifie nothing else than this, for (as (c) Pareus bath it) That which is plentifully poured out into our hearts, doth fill our hearts, and that which doth fill our hearts, cannot be hid, but must certainly be perceived by us. And they do (2.) Express it in such a way, as shews it to

be

be a thing not peculiar to some few, but common to many; for first, It is expressed plurally, not *I know* the love of God to me, as of one, but *we know* the love of God to us, as of many besides himself: and, The love of God is shed abroad, not into my heart only, but into our hearts, intimating that it was not peculiar to himself, but common to other believers with himself. And then, Secondly; They both mention a common means of obtaining it. John mentions faith. We have known, and believed, that is, (as (d) Calvin observes) We have d cognovi-  
known by believing, because such a knowledge mus cre-  
springs from faith. Now, though all men have dendo, ta-  
st faith, 2 Thes. 3. 2. yet all true Christians llis enimno-  
have, and such a faith, as is capable of im- titia non  
proving into assurance. And then, Paul men- nisi fide  
tions the Holy Ghost, the love of God is shed a- percipitur.  
head into our hearts, by the Holy Ghost, whereby Calv. in  
we come to know the things that are freely given loc.  
of God, 1 Cor. 2. 12. Now all who have  
all interest in Christ are partakers of this Spi-  
rit, for If any man have not the Spirit of Christ,  
he is none of his; All have him as a Sanctifier,  
and many have him as a Sealer. So that this  
assurance of Christs love, is not so peculiar un-  
to some, nor vouchsafed to them in such an ex-  
traordinary way, but that others may attain  
unto it. Seeing therefore it hath been attained  
by others, and is attainable by you in an ordi-  
nary way, let the consideration of it quicken your  
endeavours after it: Indeed it is not a thing  
which will be done Sedendo, & votis, by sitting  
still, and wishing for it; no, it will cost you la-  
bour

bou and diligence, 2 Pet. 3. 10. before you come to it; but think not much of a little pains to obtain that, which will make such abundant recompence for the pains bestowed about it, when it is obtained. Content not your selves therefore with a low measure of faith, but go on from faith to faith, till you come from affiance to confidence, so as to know the love which God hath unto you. And beg, beg hard the Spirit of Christ, (which is promised to those who ask him, Luke 11. 13.) that you may know the things, which are freely given you of God, and particularly, this love, having it shed abroad into your hearts by the Holy Ghost, given unto you.

(2.) Such a knowledge of Christ's love, when attained, is exceeding sweet and comfortable. I confess, your future safety and happiness lies in this, that Christ loves you, but your present comfort lies in your knowing that he loves you. (e) He whom God loves, though he know it not, is an happy man, but he that knows it, knows himself to be happy, and that is most comfortable. It's true, that the love of Christ in itself is better than Wine, sweeter and more delightfull than all earthly delicacies and creature-comforts whatsoever, but it is not sweet to us, till it be shewed and sealed, manifested and assured by the kisses of his mouth, which are the tokens and pledges of his love, which made the Church so earnest in desiring of them, Cant. 1. 2. Indeed there is no comfort without it. Quid est Deus, nisi mens? What is God, if he be not mine? is a true saying; and what is the love of Christ?

e Robinsons  
Essays.  
p. 11.

Christ to me, if I have no share in it? And there is but little difference (as to present comfort) betwixt having no share in it, and not knowing whether we have or no. A condemned man that hath his pardon granted, though he shall not die, yet he hath little comfort in his life, till he know it. And though a Christian, who is beloved of Christ, shall not perish, yet his life will be full of trouble, and his heart exceeding-hormented, and disquieted, if he know it not, and though he go to heaven, it will not be with such full sail, he will not have an entrance administered so abundantly, as otherwise it might.

(f) Good and evil affect not, till it be apprehended. Job lamented not all his losses, till a messenger related them to him; nor did Jacob rejoice that Joseph was alive, till he knew it. Who

f' Wall.

None but  
Christ.

p. 52.

yses in an inheritance fallen to him, till he know it; nor can we joy in Christ as a Saviour, nor in his love, till we know him to be our Saviour, and that he hath loved us. The best knowledge of the Sun, is by seeing its light, and feeling its influence; the knowledge of Honey, is by taste; and the best knowledge of Christ and his love, is by tasting, and seeing that he is gracious. Lay both these together, and they may be a strong inducement to make you look after a knowledge of the love of Christ, by way of Application, Experience, and Assurance, which is the last particular.

Sect.

## Sect. 2.

*By way of (2.)* B Y way of *Admiration*. Know Jesus Christ in his love, so as to *admire him* and it. We are wont to supply the defect of our apprehensions, about great and extraordinary matters, with *admiration*, now what more worthy of our admiration than *Jesus Christ*, whose Name is wonderful, Isaiah 9. 6. and his Love, which (as the Text tells us) passeth knowledge? He is Wonderful in his Person and in his Works, and no leſſe wonderful in his Love, which doth influence all his works of Wonder for our good.

*g Mysteriū Wē admire Mysteriēs (which (g) are holy secerets, est sacramētū hardly understood ) and surely then we have secretum, reason to admire Christ, to whom the great secretam babens intelligentiā (according to the Apostles account, 1 Tim. 3.16) Dav. in but God was manifested in the flesh, justified in Col. p. 132 the Spirit, seen of Angels, preached unto the Gartiles, believed on in the world, received up into Glory. All which are meant ( whatever some have delivered to the contrary ) of Christ, and (as Hierom said of the Revelations, Quot verba, tot Sacramenta) I may say of these words, As many words, so many mysteries, and as many mysteries, so many matters of admiration. Study and meditate upon the Lord Jesus and his love, as much as you can, that you may have some understanding of him and it, but when you have gone as farr as you can, there will be still Plus ultra. The riches that are in Christ are unsearchable,*

unsearchable riches, Ephes. 3. 8. The love that he hath manifested unto us is *unknowable love*, the dimensions of it for height, depth, length, and breadth are *unmeasurable*, verse 18. 19. And therefore, when you are at a losse in your search, stand still in *holy silence*, and fall to admiring what you fall so *infinitely short* of apprehending. Admire him in his *Philanthropie*, his love to mankind in general. That the eternal Son of God, should set his heart upon the Sons of Men, and *love them*, them rather than the Angels, them, when fallen as well as the Angels, when *ungodly, rebels, and enemies*; that he should love them so as to leave his Glory, which he had from all eternity with his Father, and be made flesh for them, and lead a life full of *miseries and necessities*, and at last die a *shameful, painful, accursed death* for them, to pay their scores to *Divine Justice*, and to bring in everlasting *Righteousness, eternal Redemp-*  
*tion, and Salvation* for them. This is *strange* and *extraordinary love*, worthy to be admired, for no reason can be given of it, beloved us thus, because he loved us, and upon no other account. Here then is a fit place to cry out with David, Psalm 8. 4. *Lord ! what is man, that thou art mindful of him, or the son of man, that thou visitest him ? What is man, Enos, forgetful man,* (as (b)) Eusebius will have it, deriving it from *Nashab*, which signifies to forget ) forgetful of thee, and of thy benefits towards him. Or rather; (i) *Sickly, mortall, miserable man*, as others; who better derive it from *Anash*, which signifies to be sick and in misery. What is this

h Proprie  
obliviscen-  
tem Enos  
denetare  
videtur,  
Euseb. De  
præpar.  
Evang.

l.ii.(nibi)  
c.4.p.148.  
i Homo di-  
citur E-  
nos, sed  
demum  
post erumi-  
nosam con-  
ditionem

antegressie  
prævarica-  
tionisculp:  
in mundi  
introdu-  
ctam, ea  
vox ian  
hominem

ta latere  
go, inopie  
vitiæ, mo-  
lesto labore  
norbis, ne-  
cessitudini  
moriendi,  
& ut ver-  
bo dicem,  
adversis  
rebus ob-  
noxium

connotat.  
Martinus.  
Lexic.  
Philol. in  
Præ;

*k Rivet. in  
loc.*

*MW*

man, that thou shouldest be mindfull of him? not so as barely to remember him, but so as to shew eminent care and kindnessse to him, as words of memory in the hebrew language do import, according to the learned (*k.*) Rivets observation on the place: and what is the Son of Man, the Son of Adam, the Son of him, whose originall was earth and dust (as the word Adam signifies) who by his Apostacy and rebellion had forfeited thy favour and love, What was he, that thou shouldest visit him? not with a grievous but gracious visitation, not to punish and destroy him, as he had deserved, but to redeem and save him; What matchlesse; admirable love was this! Admire his singular special love to your souls; you, who are believers. That when others (after all this) are left without the knowledge of Christ and his love, he hath made it known to you, by his Word and Gospel; that when thousands among whom you live, who hear of Christ and his love, and have offers of both made unto them, are left with the reins on their own necks, to follow lying vanities, and forsake their own mercy, to refuse, resist, and rebel against all the off. rs of grace, and you have hearts, and natures, as full of emnity and opposition against Christ as any, and have manifested so much, and gone on to maintain it, for some time, more or lesse, yet the Lord bath at length turned the stream, taken the stone out of your hearts, overcame the resistance of your froward Spirits, made you willing in the day of his power, and drawn you effectually to run after him, and close with him, so that you are now in Christ

prophets of his love, having it sted abroad in  
urberges by the Holy Ghost given unto you; and  
under his care and keeping, till you come  
unto the end of your Faith, the salvation of  
our souls, to be filled with all the fulness of God,  
to see him face to face, whom now you see  
through a glasse darkly, and to be for ever sa-  
ved from that Fountain of love immediately,  
whence you have but small snips and rafles  
through the Conduits of Ordinances here. Is  
not this strange love? and can any other Rea-  
son be given of it, but the good pleasure of your  
Redeemer? Even so because it seemed good in  
his sight. How should this make you retire in-  
ward? and in contemplation and admiration of  
these things, cry out in imitation of the Man as-  
te in Gods own heart. 2 Sam. 7. 18. Who am I, O  
Lord God, and what is thy poor creature, that  
thou hast brought me hitherto? And this was yet  
a small thing in thy sight, O Lord God, for thou  
hast spoken of thy servants soul, for a great while  
unto come, even so long as eternity: And is this  
the manner of Man, O Lord God. And what can  
I say more unto thee? For thou, Lord God, know-  
est, and lovest thy servant, for thy loves sake,  
and according to thy heart thou hast done all these  
things, to make thy Servant know them, and taste  
them. Wherefore thou art great, O Lord God,  
and thy love is great, there is none like unto it;  
and be thou admired and adored in the greatnessse  
of thy love, wherewith thou hast refreshed the soul  
of thy Servant, for ever. Thus admire the love of  
Christ, and to engage you herein, know, that  
it is admired by Angels, who, (1) with wonder

<sup>1</sup> Calvin in  
log.

## 212 The Transcendency of Christ's Love

and admiration, desire to look into these things,  
 1 Pet. 1. 12. and it shall be admired by glorified Saints, to all eternity, 2 Thes. 1. 10. The happiness of heaven (says Mr. Done) is all ecstasy, an ecstasy of admiration at the love which hath been shewed to them, and experienced by them in bringing them thither. Now it is good for Christians to begin that work on earth, which they shall be ever doing when they come to heaven. And let me tell you, for the further quickning of you to this work, that the knowledge which you have of the love of Christ, which doth not leave you admiring of it, is but a dry and carnal, not a savory and spiritual knowledge. I hope the consideration of all this, will make the Devout Soul breath forth it self in such lan-

n Bishop Halls Holy rapture, p. 212.

All we be possibly in these straight and narrow hearts of ours, for a due admiration of thy transcendent love and mercy? I am swallowed up, O God, I am willingly swallowed up in this bottomless abyse of thine infinite love; and there let me dwell in a perpetual ravishment of spirit, till being freed from this clog of earth, and filled with the fulness of Christ, I shall be admitted to enjoy that, which I cannot now reach to wonder at, thine incomprehensible blisse and glory, which thou hast laid up in the highest heavens for them that love thee, in the blessed communion of all thy Saints and Angels, thy Cherubim, and Seraphim, Thrones, Dominions, and Principalities, and Powers, in the beat-

m Doctor  
Holdsworth  
Ser. p. 526

fie

ysical presence of thee the ever-living God, the e-  
ternal Father of Spirits, Father, Son, and Holy  
Ghost, one infinite Deity, in three co-essentially,  
co-eternally, co-equally glorious persons; To  
whom be blessing, honour, glory, and power, for  
ever, and ever, Amen.

## Sect. 3.

(3.) **B**Y way of Gratulation. Know the love By way of  
of Christ, so as to be Thankful for it. Gratulati-  
Nature it self teacheth us to be grateful to on.  
those, who have shewed kindness unto us, and  
shall we receive so many benefits from Jesus  
Christ, the fruits of his meer love, and not think  
every one of us, with David, of a Quid retrivi-  
am? What shall I render to the Lord, for all  
the benefits towards me? Psalm 116. 12. and  
seeing he needeth not, nor doth desire more, and  
can give no better, let us not be backward  
to take the cup of salvation, and call upon the  
Name of the Lord, verse 13. If he had called for  
me greater thing, would we not have done it?  
much more, when he sayes only, Offer un-  
God Thanksgiving, and pay thy vows to the  
most high, Psalm 50. 14. and counts himself  
sanctified thereby, for (sayes he verse 23.) Whoso  
saith praise glorifieth me. Yea, he hath let us all  
now, by the man after his own heart, That this  
raising of him with a song, and magnifying him  
in thanksgiving, is better pleasing unto him,  
than an Ox, or Bullock, that hath horns and  
hoofs, Psalm 69. 30, 31. The love of Christ in  
redeme-

redeeming and saving lost sinners should not be thought or spoken of without a Doxology, by all that hear of it, especially by those who have tasted of it. This should make Christians keep a perpetual Eucharist, declaring themselves thankfull for so great a benefit, by acknowledging of it, and speaking to the praise of the Author of it. The Scripture is not without examples for your imitation in this particular, and therefore go you forth by the footsteps of the flock, write after the Copies which are set before you, take with you the worde, and in the sence of Christ's love, say with David Psal. 86. 12, 13. I will praise thee, O Lord, my God, with all my heart, and I will glorifie thy Name for evermore; For great is thy mercy towards me, and thou hast delivered my soul from the lowest Hell. And again, Psal. 103. 1, 2, 3, 4. Bless the Lord, O my Soul, and all that is within me, bless his holy Name; Bless the Lord, O my Soul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, who crowneth thee with living kindnesses and tender mercies. With the Mother of our Lord, Luke 1. 46, 47. My soul doth magnifie the Lord, and my spirit doth joyce in God my Saviour, For he bath regarded the low estate of his poor servant. With those in Rev. 5. 9, 12, 13. Worthy is the Lamb that was slain, and hath redeemed us to God by his blood out of every Kindred, and Tongue, and People, and Nation, to receive power, and riches, and wisdom and strength, and honor, and glory, and blessing and therefore blessing, honour, glory, and power.

<sup>\*Euxa-</sup>  
sūv est  
gratum se  
declarare  
pro accepto  
beneficio,  
illud ag-  
noscendo,  
et autōrem  
eius p̄di-

alw cando,  
Dav. in  
Coloss.  
p.22.

be unto him, that sitteth on the Throne, and unto  
the Lamb for ever, and ever. Finally, with John,  
(v) Rev. 1.5,6. Unto him that hath loved us, and p Gratias  
washed us, from our sins in his own Blood, and egit, &  
hath made us Kings and Priests unto God, and agere nos  
his Father, to him be glory and dominion for e- docet im-  
ver and ever, Amen. Thus Christians, sound Christ pro-  
forth the praises of him, who hath thus loved tantis bene-  
you; seeing he hath shewed so much good will sicutis, quod  
towards you, and wrought so much peace lavit, quod  
for you, which you deserved not, do not deny fecit Sacer-  
to ascribe glory to him, to whom it of so much Reges Deo,  
right belongs, Luke 2. 14. His heart hath been & patri,  
enlarged in love towards you, and you are not Par. in loc.  
straightned in him. Oh! be not straightned in your  
bowels, but be you also enlarged in love, and  
thankfulness unto him. If the love of Christ be  
implanted in our hearts, it will spring out at your  
lip, and your mouths will shew forth his praise;  
(q) If your Sou's have been satisfied with this o Ps. 63.5.  
narrow and fatness, your mouths will praise him  
with joyfull lips. Whereas he, whose heart  
and lips are not filled with blessing and praise to  
Christ for his love, gives clear evidence against  
himself, that he hath neither part nor lot in this  
matter. He never tasted of the love of Christ,  
who is not thankfull for it.

Sect.

## Sect. 4.

By way of  
Obligati-  
on to hol-  
iness and  
obedience.

(4.) **B**Y way of Obligation to Holiness, and Obedience. Know the love of Christ, so as thereby to be restrained from sin, and constrained to duty and service. And here I would say two things;

(1.) The love, grace, and mercy of Christ, which he hath manifested in undertaking for us, as our Mediator and Redeemer, is the strongest motive that can be to Holiness, and Obedience. This is that which the Scripture useth, Rom. 6. The scope of that whole Chapter is to advance Holiness and Obedience, and the prime and principall motive, which he useth thereunto, is the Grace of God in Christ. Ver. 1. Shall we continue in sin, that grace may abound? God forbid. And ver. 15. Shall we sin, because we are not under the Law, but under Grace? God forbid. It is the Devils Logick to argue from grace to sin, from love to looseness, which the Apostle casts off with abhorrency, as unworthy to be entertained by an ingenuous, gracious heart, so much as in thought, they are ungodly men, who thus turn the grace of God into lasciviousnesse, Jude 4. Again Rom. 12.1,2. I beseech you, Brethren, by the mercies of God, that you present your Bodies a living sacrifice, holy and acceptable, which is your reasonable service, and be not conformed to this world, &c. You see here, that the mercies of God are the strong bonds, by which the A-

possible

postle would draw these Romans from following the World in the corruptions, and lusts of it, and engage them to service and obedience: and indeed the most naturall, and proper inference from mercy is duty, and seeing our infinite misery, hath met with the infinite mercy of our God to relieve us in it, & redeem us from it, what other can be the result of it with a serious Christian, but the yeelding up of himself to the God of his mercies? Thus 1 Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* The love of Christ in going to the price of our Redemption, should be a strong obligation to us to glorifie him with those Bodies and Souls, which he hath Redeemed, at so dear a rate. Thus the Apostle Peter exhorting to holiness, 1 Pet. 1. 14, 15, 16. *(as obedient children not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of Conversation, &c.)* makes the love of Christ in shedding his blood for them, the great Motive. Ver. 18, 19. *Forasmuch as you know, that you were not redeemed with corruptible things as silver and gold, but with the precious blood of Jesus Christ.* So Cap. 4. 1. He makes the love of Christ in dying for us, a strong reason, why Christians should conform to his cause by crucifying their lusts. Forasmuch then as Christ hath suffered for us in the flesh, arm proscriptus, your selves with the same mind. This love of Christ is so strong a Motive, to Holiness mortem pra nobis subiit Calv. in, and Obedience, (r) that unlesse we are more hard than iron, we cannot but devote our selves wholly

*r Nisi plus quam ferrei simus, facere non poterimus, quin totos nos devo-  
ceamus Christo, dum repu-  
tamus quanto a-*

*est, quem.*

wholly to Christ, when we consider how greatly he loved us, when he shed his blood, and laid down his life for us.

(2.) The Love of Christ, in the wayes, whereby he hath expressed it to us, especially in dying for us, and rising again, is the most effectual means to promote our holiness and obedience. (3) I have read, That five Monks were but Christ, studying what was the best means to mortify sin. <sup>s. Will none</sup> <sup>p. 68.</sup>

One said, to meditate on Death; the second, to meditate on Judgement; the third, to meditate of the joyes of Heaven; the fourth, to meditate on the torments of Hell; the fifth and last, to meditate of the love and sufferings of Christ: Which indeed is the best means of all. There are bands of love called by the Prophet, *The cords of a Man*, Hos. 11.4. because the most proper means to prevail with, and work upon Man, who is a reasonable creature; with these bands of love, the Lord Jesus draws us from sin to himself and service, as in the forementioned place, and Jer. 31.3. These held the Apostle Paul fast bound to his duty, and kept him from deviating, and wandering from Christ, see 2 Cor. 5.14. *The love of God constraineth us.* He had before been speaking of the force that fear had to make him solicitous in the service of Christ, because of the account which he was to give, ver. 10,11. And now he mentions the force of love, the love of Christ, which he shewed in dying for us, and this (sayes he) constrains us, οὐνέχει μας. It hemms us in on every side, as men in a besieged City, or as beasts in a pinfold (as (t) some deduce the Metaphor) that we cannot make an escape

<sup>t</sup> Leighs  
Crit. sacr.  
in verbo  
οὐνέχει

escape. (u) Or it keeps us fast bound, as with uMetapho-  
cords and bands, fortiter yet luaviter, not forced-  
ly but freely, that we cannot turn aside to the verbo con-  
crooked wayes of sin, and disobedience to the dis-  
pleasing of Christ, but must go, that we are led by stringendi,  
him in the wayes of obedience and holiness. (x) It quānotatur  
bath the possession and rule of us, so as we are fieri non  
acted by its influence and instinct. Now the mirificum  
love of Christ is an effectual means of holiness, illum amo-  
and obedience, two wayes; by Argument, and by rem quem  
Power. testatus  
est nobis  
Christus  
morte suā,  
verè ex-  
pendit, &  
reputat,  
quasi ei al-  
latur, &  
judge, that if one died for all, then were all dead, arctissimo  
and that he died for all, that they which live, viaculo  
should not henceforth live unto themselves, but un-  
to him which died for them, and rose again. As  
if he had said, when we set our selves seriously  
to consider the love of Christ, in the eminent  
greatness of it, as carrying him to the Criffe,  
the Grave, to Death for us, we find out and con-  
clude upon these two things, (1.) The miserable  
condition of the objects of it; for if one died for all, obsequium  
we determine thus, That then were all dead (y) ejus afflatu  
dead in sin, and thereby liable to the wrath of God quasi cor-  
and eternal punishment, for why should he else repti aga-  
mus omnia,  
Bez. in  
loc. (y) Morte scilicet peccati, per quod ira Dei, eternaque pānis facti  
obnoxii, quid enim attinebat pro omnibus mori, nisi omnes reas mortis  
invenisset, Calixt. in loc.

die for all, if he had not found all in a state of death? (2.) The Holiness of the end of it. And that he died for all, that they who live, &c. This is our holy reasoning, and reckoning, that the end of his love in dying for us was, that they who live, who by his favour and benefit are redeemed from wrath and damnation, should not henceforth live unto themselves, nor order their lives according to their own will, nor serve the lusts and desires of the flesh; but unto him that died for them, and rose again; that is, be ruled wholly by his will, and dedicate themselves to his service, living for his use and glory, and renouncing whatsoever is contrary to him. Now this (says he) constraineth us. These are arguments so full and forcible, that we are surrounded by them, no gap left open for sin and licentiousness, but we are wholly bound up, and constrained in service & obedience to him, who hath thus loved us.

(2.) By Power, As there is an Argument in the love of Christ engaging Christians to holiness and obedience: so there is a virtue and power flowing from thence, which doth enable believers thereto. The death and resurrection of Christ (wherein his love most eminently appeared) is not only the meritorious and exemplary cause of our dying to sin, and living to God, but also the efficient cause of it, by a secret power and virtue issuing from thence to those that believe. (2.) For as the Humanity being united to the Word, was by the power of the Word raised tam gratia from the dead: so those who are united to him, and Dav. in Celos. p. 207. implanted in him, are by the same power raised from the death of sin to the life of grace. That there

there is such a power, is clear, from Phil. 3. 10. where the Apostle shews, that the height of his ambition was to know Christ, yet not by a notional and empty, but a powerful and effectual knowledge. That I may know him, and the power of his resurrection, that is, (a) a power and virtue, flowing from his resurrection, working the like effect in himself, in raising him to the life of grace here, and glory hereafter. And the fellowship of his sufferings: (b) Not only that which is external, and stands in the bearing of the Cross, but also that which is inward, and stands in the mortifying of the flesh, and the crucifying of the old man. And this by being made conformable unto his death, *εν μορφῃ πατρος*, Conformis factus, or, Configuratus. (c) Not conforming myself, by way of imitation, but, being made conformable by power out of myself, the power and virtue of Christ's death. (d) For whosoever conforms to Christ's death and resurrection, by dying to sin, and rising again to newness of life, doth it not by any power or ability of his own, but is buried with Christ, and raised in Christ, and is therefore implanted into him, and quickened by his Spirit. Now, this power and virtue is drawn forth from Christ by Faith, as appears from Col. 2. 12. Buried with him in Baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead. In which words we have the outward Sign, which doth represent a Christians communion with Christ in his death, and resurrection, and that is Baptism; As also the inward Grace, whereby a Christian comes to be really conformable

a Brinsley  
Mystical  
Implant.  
p. 191.

b Calv. in  
loc.

c Brinsley  
ubi supra

p. 132.

d Nā quis-

quis hoc

facit, non

idagit pro-

prius viri-

bust, sed

cum Chri-

sto sepultus

est, in Chri-

sto resur-

rexit, est

igitur in

Christum

instut, &

Spiritu

Christi vi-

vificatus,

Dav. in

Col. p.

207.

That  
there

formable to Christ in both; by the death of sin, and life of grace, and that is *Faith*, which is set forth both in it self, as it is the *Instrument*, whereby we become real partakers of the benefits of Christ's death, and resurrection, which are signified in Baptism: And also in its *Author*, and *Worker*, which is God, called therefore *Faith of the operation of God*, to distinguish it from a false faith of our own fancying; and likewise in its *Exercise*, for it pertaineth upon the power of God, put forth in raising of Christ from the dead, and thence derives a power for the raising of the soul from the spiritual death in sin, to a spiritual life of grace; that is the meaning of that clause which is added, who hath raised him from the dead, as the (e) Reverend Davenant hath observed.

*al*  
e Objectum  
particula-  
re, quod fi-  
des potissi-  
mum hanc  
in re intue-  
tur, est, Dei  
potentia  
excitans  
Christum  
ex mortuis  
pro salute  
nostrâ,  
Dav. in  
loc. p. 208.

Now, what is all this for, Christians, but to persuade you to labour after such a knowledge of Christ and his love, as may be effectual to your Holiness and Obedience. And I beseech you, be not satisfied without it; for,

(1.) Without this you cross and thwart Jesus Christ in one main end and design of his love, in undertaking, acting, and suffering for us, which was not looseness and licentiousness, but holiness and obedience, that we might serve him, as well as be saved by him, and that we might be saved from sin, as well as from wrath, and from the filth and power of sin, as well as the guilt and condemnation of it. (2.) Why was he manifested in our flesh, but to take away our sins, and that he might destroy the works of the Devil? 1 John 3. 8. Why was he called Jesus, but that he might save

Save his people from their sins, as you find it (f) f See Hop-  
 Mar. 1. 21. Why did he sanctifie himself (by (g) kins Treat.  
 offering himself up to God as a sacrifice) but for  
 our sakes, that we also might be sanctified? Joh. 17. on that  
 19. Why did he give himself for us, and bear Scripture.  
 our sins in his own body on the Tree, but that he  
 might sanctifie and cleanse us, that we might be  
 presented glorious without spot or wrinkle, that  
 we might be holy, and without blemish, Ephes. 5.  
 25, 26, 27. That he might redeem us from all ini-  
 quity, and purifie unto himself a peculiar people,  
 zealous of good works, Tit. 2. 14. That we being  
 dead to sin, should live unto righteousness, 1 Pet.  
 2. 24. Why did he rise again, but that he might  
 be Lord of dead and living, Rom. 14. 9. and that  
 we might bring forth fruit unto God? Rom. 7. 4.  
 Why is he sent to any people in the Ministry of  
 the Gospel, but to bless them in turning them from  
 their iniquities? as Acts 3. 26. Indeed, what is the  
 end of the whole work of our Redemption, from  
 first to last, but that we being delivered out of the  
 hands of our enemies, might serve him without  
 fear, in holiness and righteousness before him all  
 the days of our life? Luke 1. 74, 75. Now, what  
 shame would it be for Christians, by sin and  
 disobedience to frustrate this end of Christ's love  
 in dying for us, and as much as in them lies to  
 make the Cross and Redemption of Christ to be  
 in vain, and of none effect?

(2.) Without this you make void your own  
 profession; your Christianity falls to the ground,  
 is a thing of naught, in respect of truth and re-  
 diction, and in respect of profit and benefit to your  
 selves. Let every one that nameth the Name of  
 Christ

Christ (sayes the Apostle, 2 Tim. 2. 19.) that professeth himself to be a Christian, that being asked to whom he belongs, owns Christ for his Lord and Master, glorieth in, and boasteth of that relation, let every such a one, that would be in deed tam esse in ferni, & impietatis, quam celi & pietatis, the greatest distance from sin and iniquity; Let Luth. Loci him avoid it, not pass by it, turn from it, and pass com. Clas.

5. p. 116. i Nos, qui nos Christianos esse dicimus, perdimus vim tanti nominis virtutis, Salv. de Gub. Dei lib. 3. p. 99 k Nomen sine actu officio suo nihil est, Idem p. 100. 1 Christi nomen in duere, & est, quam pravaricatio divini nominis? Cypr. de Zelo (mibi) pag. 1373

Otherwise, though he have a name to live, he is dead, Rev. 3. 1. He is a Christian ἐν τῷ παρεγγέλματι in the Letter, not ἐν πνεύματι, in the Spirit, as the Apostle phraseth it, Rom 2. 28, 29. the shadow of Christianity he may have, but wants the substance, he may have a profession, but wants power (which is all in all in Religion) and so is nothing at all in Gods account. An Idol is no

thing, 1 Cor. 8. 4. and a formal Christian is no more, a painted Image without life, having eyes but sees not, feet but walks not. Such as call themselves Christians, and are not so indeed, destroying the power and virtue of that holy Name by their wickednesse, as (1) Salvian speaks, for

a (k) name is nothing, no not the name of Christian, without duty and action answerable thereto. (1) They are meer cheats in Religion and prevaricators of the name of Christ, who call Christi viā themselves Christians, and yet walk not the way pergere, quid aliud of Christ, sayes Cyprian. Whatever amiableness

there

19.) that  
that being  
for his Lord  
that rela-  
l be in deed  
ws he is in  
y, & nosiū,  
I maintain  
uity; Let  
t, and pass  
Prov. 4.13.  
live, he is  
v tu paoq,  
, is ypaq.  
the Spirit,  
3, 29. the  
but wants  
but wants  
) and so is  
Idol is no  
stian is no  
, having  
such as call  
indeed, de-  
oly Name  
speaks, for  
of Chri-  
ble there-  
ligion and  
, who call  
ot the way  
siableness  
373] there

there be in the name of Christ and the profession  
of Christianity, there is none at all in those, who  
are without holiness and obedience, they are but  
Snes cum ornamento, as (m) Salvian phraseth  
it, *Swine still, though deckt and adorned, nay*  
they are odious and loathsome. They who pro-  
fess to know God, and in Works deny him, are ab-  
ominable, Tit. 1. ult. *A Christian living in sin,*  
*and serving his lusts, is a horrible spectre, yea a*  
*monster in the account of God,* sayes (n) one of  
our own. Thus you see, that without holiness,  
men make void the truth and reality of their  
Christianity, and for profit and benefit, they are  
like to receive none by it. *Our happiness (sayes*  
(o) *a Father) stands not in being called, but in be-*  
*ing Christians, and therefore, it becomes us to*  
look that we be not only Christians in name,  
but in reality. (p) *The name of Saints will be*  
*of no advantage to those, who live not Saint-like,*  
*holy lives.* Christ will profit that man nothing  
who is *Sine Christo Christianus*, bearing his  
Name without participating of his Nature, and  
doing his will. (q) *An outward profession avails*  
it, if accompanied with wicked practices; He  
that sayes, he is Christ's, that he may be so indeed,  
and to his own advantage, must keep at the great-  
est distance from an unholy life, for none but such  
with Christ acknowledge for his own. The un-

m Salvian  
ubi suprà  
p. 101.

n Christianus in peccato vivens, & concupiscentia suis servientibus, horrendum spectrum, in modo monstrosorum censur coram Deo, Dav. in Col.

p. 206. o Πεπτον ισι μη μην καλειν ος χριστι αιδης, αλλα λαζησαι ε γαρ το λεγεται, αλλα το εινας μακεισον ποιει, Ignat. Epist. ad Mag. nef. p. 52.

Si vita Sanctorum nobis deerrit, appellatid Sanctorum nabit proderit, Dav. in Col. p. 9. Nihil prodest nomen sanctum habere sine moribus, Salv. de Gub. Dei lib. 3. p. 99. q Professio externa nihil prodest, sed sunt mala opera. Qui se Christi esse dicit, ut vere, & cum suo bono vallis sit, longe absit à vita impura: Alios quam tales Christus non ag-  
vicit, Grot. in 2 Tim. 2. 19.

profitable.

profitableness of such mens Religion may appear from an induction of such particulars as these; for (1.) It leaves them short of acquaintance with Christ. They who have truly learned Christ, have been taught to put off the old man with his deceitful lusts, and to put on the new man which after God is created in righteousness, and true holiness, Ephes. 4. 20, 21, 22, 23, 24. Hereby we do know that we know him, if we keep his commandments: He that saith, I know him, and keepeth not his commandments, is a lyar, and the truth is not in him, 1 John 2. 3, 4. Again, (2.) It leaves them short of relation to him, and interest in him. They are not Christs, for they who are Christs, have crucified the flesh, with the affections and lusts, Gal. 5. 24. They are not the friends of Christ, for they who are such, do keep his commandments, John 15. 14. Again, (3.) It leaves them short of union with Jesus Christ, for If any man be in Christ, he is a new creature, 2 Cor. 5. 17. he walks as Christ also walked, 1 John 2. 6. and that is, not after the Flesh, but after the Spirit, for the law of the Spirit of life in Christ Jesus, sets them free from the law of sin and death, Rom. 8. 1, 2. Again, (4.) It leaves them short of communion and fellowship with Jesus Christ, for those only have fellowship with him, who walk in the Light, as he is in the Light; but if we say, that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John 1. 6, 7. Now, how vain and unprofitable must that mans profession needs be, which leaves him thus without Christ, without the true knowledge of him, relation to him,

him, union and communion with him? surely it <sup>Ecce qua-</sup>  
 will never be available to salvation; and there-<sup>les sunt,</sup>  
 fore no wonder, if <sup>(5.)</sup> It leaves them short of <sup>qui Cri-</sup>  
 acceptance with Christ at the last day, and ad-<sup>stū colunt,</sup>  
 mission into glory, for (as the Scripture testifies,<sup>Talis pro-</sup>  
 Mat. 7. 21, 22, 23.) there be many, who cry, <sup>fecit secta-</sup>  
*Lord, Lord, make a fair outward shew and pro-*<sup>est, quales</sup>  
*fession, who, for want of doing his will, second-*<sup>& sectato-</sup>  
*ing that profession with power and practice,*<sup>res. Asti-</sup>  
*shall be turned off (with a Non novi vos, I know*<sup>mari de</sup>  
*you not) among the workers of iniquity.*<sup>cultoribus</sup>

(3.) Without this, your profession will but

tend to aggravate your sin, and condemnation.

(1.) Your Sin; This reflects the greatest disho-<sup>Quomodo</sup>  
 nor upon Christ and Religion, for the Name <sup>erum bonus</sup>  
 of Christ is blasphemed among the Gentiles, <sup>Magister</sup>  
 through such as these, Rom. 2. 24. and the way <sup>cujus</sup>  
 of truth is evil spoken of, 2. Pet. 2. 2. The unholy <sup>tam m. los</sup>  
 lives of Christians open the mouths of Turks, and <sup>videmus</sup>  
 Infidels, to speak against Christ and Christianity. <sup>esse Disci-</sup>  
 Lo, these are they that worship Christ; <sup>pulos Salv.</sup> <sup>de Gub.</sup>  
 their religion is such as the professors are, and as <sup>Dei lib. 4.</sup>  
 the Disciples are, such is their Lord and Master, <sup>pag. 149.</sup>  
 as the worshippers are, such is he who is worshipped <sup>s Ex hoc</sup>  
 by them, as (r) Salvian brings them in blas-<sup>ipso utiqz</sup>  
 pheming. Thus they increase their own personal <sup>deteriores</sup>  
 guilt by way of participation, the guilt of others <sup>sumus</sup>  
 blasphemies redounding upon them, by whom <sup>(barbaris)</sup>  
 they were occasioned. This makes Christians <sup>si non meli-</sup>  
 to be worse than Heathens, for Thereby (as the <sup>ores sumus</sup>  
 same (s) Salvian excellently) we are worse than <sup>qui melio-</sup>  
 they, if we are not better, because we should be <sup>res esse de-</sup>  
 better; for the more honourable any mans state is, <sup>bemus Cri-</sup>  
 the more criminal is his fault. And again, a <sup>ninos for ec-</sup>  
<sup>ibidem</sup>

Nos qui Christiani  
 esse dicimur, si simile ali-  
 quid bar-  
 borum im-  
 puritatibus  
 facimus,  
 gravius  
 erramus.  
 Atrocius  
 enim sub  
 sancti no-  
 minis pro-  
 fessore  
 peccamus.  
 ubi fabili.  
 minor est  
 prerogati-  
 va, major  
 est culpa;  
 ipsa enim  
 errores no-  
 stro reli-  
 gio, quam  
 profitemur,  
 accusat,  
 Salv.ibid.  
 p. 1:4.  
 u Magis  
 damabilis  
 est malitia,  
 quam titu-  
 lus bonita-  
 tis accusat,  
 & reatus  
 impium  
 nomen,  
 Salv.lib.4  
 de Gub.  
 Dei p.154.

little after, (1.) If we who are called Christians, do any thing that is like to the impurities of Heathens, we err worse than they, for we sin the more foully under the profession of a holy Name; where there is the higher privilege, there is the greater fault; for that Religion, which we profess, doth accuse the offences which we commit. (2.) Your condemnation. Such as profess to know Christ, and yet in works deny him, as they contract a greater guilt: so they do deserve, and incurre a greater and a sorcer punishment. The higher any are raised towards heaven, by profession, and privileges, the lower shall they be cast into hell, if they walk not up thereunto. This is the condemnation, the very emphasis of damnation, the king of hell, that light is come into the world, and men love darkness rather than light, John 3. 19. It had been better for such not to have known Christ, and the way of righteousness, than to walk contrary thereunto, 2 Peter 2. 21. Tyre and Sidon, Sodom and Gomorrah, will fare better in the day of Judgment, and meet with an easier Hell, than such shall Mat. 11.21, &c. Their holy name increaseth their guilt, and their profession of goodness, makes their wickedness the more damnable, as (u) Salvian observes. Now that this may never be your case,

(1.) Dwell upon the Love of Christ in Redemeing of you, by Meditation, till you be constrained by the Argument that it carryes along with it, to hate and avoid all sin, and to yield up your selves sincerely to his service. Set your selves therefore to meditate how far his love carried him, in doing and suffering for you: Consider

Consider his Incarnation, Life, Death; remember, that it was *sin* which put him to all that paine and trouble, that labour and sorrow which he endured, that the removing of this evil of *sin*, made him to willingly undergo all that evil of suffering, which you read of. And then, *As to sin*, reason thus with your selves; Was *sin* the great cause and instrument of Christ's death? were my sins the cords that bound him, the whips that scourged him, the thorns that wounded him, the nails that fastned him, the spear that pierced him, and fetcht his heart's blood from him? and shall I love the sins that kil'd my Saviour? shall I use them kindly, who thus abused him? God forbid. I would not embrace him as a friend, who had slain my Father, nor hug in my bosome that Serpent which had stung my friend to death; and shall I entertain and cherish sin, which hath dealt worse than so with my everlasting Father, my best Friend? far be it from me. Again, Did Jesus Christ do, and suffer, all this out of his love to me, but extream hatred against sin, and shall I so ill requite his love, as to love that which he hated? Did he come to take away sin, and shall I resume and embrace it? was he sent to condemn it, and shall I justify it? was he manifested to destroy the works of the Devil, and shall I save them? did he die for sin, and shall I live in it? was he cut off to finish transgression and make an end of sins, and shall I continue in sin, that grace may abound? doth he make daily approaches to me, to turn me from mine iniquities, and shall I as constantly return to them? God forbid. Methinks the considera-

x Clarks Lives, quarto, p. 189.  
The Glory of their times, p. 471.

tion of these things should set a Christian as far from sin, as Anselme was, who said, (x) That if he should see the shame of sin on the one hand, and the pains of hell on the other, and must of necessity choose one, he would rather be trust into hell without sin, than go into heaven with sin.

And for Service, reckon thus with your selves; If the Lord Jesus hath thus loved me, to suffer

y s. xi. eti-  
amsi milli-  
es pro ejus  
gloriâ pos-  
sem san-  
guinem  
fundere,  
& mille  
annis  
maximos  
labores  
subire, ne  
millissimâ  
partem vel  
unius bene-  
ficii possem  
compensa-  
re, &c.  
Less. de  
Sum. bono.  
lib. 4. c. 4.  
P. 577.

so many, so great, so wonderful blessings upon me, surely I owe the greatest love, duty, and obedience to him; (y) Surely, were I able a thousand times, to shed my blood for his glory, and to undergo the hardest labours a thousand years, I were never able to make a compensation for the thousand part of one of his benefits, because all his benefits are of infinite worth, and, were we able to give it, would require infinite love and service at our hands. But because we cannot do that, I firmly resolve to do that which I easily may (through his assistance) and wherewith the Divine goodness is well pleased, namely, with all care to keep all his Commandments, so that I will rather die, than wilfully break any of them; yea, I will devote my whole life to his service, that all my thoughts, words, and actions may be directed to his glory. Thus reason your selves into the obedience and service of Jesus Christ, by the consideration of his great love towards you, in being humbled, and becoming obedient to the death of the Cross for you.

(2.) Draw forth by faith the Power of Christ's love, in dying for you, and rising again, for the bringing you into conformity there-

unto

unto. By faith believe that there is such a power, and apprehend, and apply it to your selves, till you find, That you are planted to her with Christ in the likeness of his death and resurrection Rom. 6. 5. So that what was done in him naturally and properly, be done in you by way of Analogy and Proportion, as (z) Chrysostome expounds these words. That as he died a true, naturall death for sin by a real separation of his soul from his body : so you may dy a true spiritual death to sin, by a real separation of your souls from the body of sin ; not from this or that member, but from the whole body, and every member ; For (a) as none will account that man clean, who is found wallowing but in one filthy sink ; so neither is that Christian clean, who hath not renounced all his sins. As his was, though violent and painful, yet voluntary death, he gave himself for our sins, Gal. 1. 4. and laid down his life freely, John 10. 17, 18. So, though in the mortification of your lusts you offer violence, to them and suffer pain in your selves, many an agony, and soul conflict, yet your dying to sin must be voluntary, and the sacrificing of your lusts a freewill offering to the Lord. That as his Resurrection was to a new life ; so you may be raised up from the death of sin to walk in newness of life, Rom. 6. 4. having a new principle, the Spirit and not the flesh ; a new rule, the word and not the world, a new end, not your selves but God, the praise and glory of God, Phil. 1. 11, For so Jesus Christ, in that he liveth, he liveth unto God, Rom. 6. 10.

<sup>z</sup> Quod in  
Christo fa-  
ctum est  
per natu-  
ram, id in  
nobis fieri  
intelligit  
per analo-  
giam, &  
proportio-  
nem, Chrys.  
in loc.

<sup>a</sup> Non mun-  
datur nisi  
qui omni-  
bus pecca-  
tis renun-  
ciavit.

Quis enim  
mundum  
dixerit ho-  
minem, qui  
vel in una  
tantum  
cloaca vo-  
lentetur,  
Paris. de  
virtut. cap.

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b In the (b) To the glory of God the Father, v. 4. As he being Greek it raised from the dead died no more, death hath no is, did the more dominion over him, v. 9. So you being raised ὅρκος, from sin may no more be turned to folly, sin which Bez. may have no more dominion over you. Thus con- renders *in gloriam*, form your selves to Christ in his death and re-thinking, *surrection*, which because you cannot do of your that οὐδὲ is selves, by your own power, exercise faith on put for *eis*, the operation of God in raising of Christ from the and that dead, till you come to know experimentally the the Apo- power of his resurrection, feeling the same power stle in- tends by put forth in your selves, for the raising you up this clause to newnesse of life, and making you conformable to set forth the final cause of on concerning your knowledge of the love of Christ, that it be effectuall. There is yet one resurrection, which is this.

on which  
is the glory of the Father, vide Bez. in loc.



C H A P. X I.

Direct. 3. (3.) **L**ook that your knowledge of the love That it be a progres- *L* of Christ be *Cognitio progressiva*, a sive know- progressive knowledge, and that in two re- ledge.

Sect:

Sect. I.

(1.) **I**n respect of your selves. Be not content that you have a true knowledge of Jesus Christ, and his love, nor take up your rest in any measure of that knowledge, to which you have already attained, but labour to abound, and increase more and more. Do you know the love of Christ with an affectionate, and effectual knowledge, as you have been directed? yet stay not here, but go on to know him and it more affectionately, so as to love him more abundantly, to desire him more ardently, to delight in him more contentedly, to trust in him more firmly, and to fear offending him more solicitously; go on to know him more effectually, so as to apprehend his love more confidently, and apply it to your selves more assuredly, to admire it more humbly, to be more cordially, and fruitfully thankfull for it, to be further removed from sin, even the least appearance of it, and more devoted to his service, standing compleat, and perfect in all the will of your God. To this purpose consider,

(1.) That it is the property of every true Christian thus to grow and increase more and more. *The path of the just is as the shining light, that shineth more and more till it be perfect day, Prov. 4. 18. The righteous shall hold on his way, and he that hath cleanhands shall wax stronger and stronger, Job. 17. 9.* You cannot evidence, that you know Christ at all in truth, unlesse you grow

grow in the knowledge of him, for, Then shall we know, if we follow on to know the Lord, Hos 6. 3. Thus the Apostle Paul sayes of himself, Phil. 3 12,13,14. Not as though I had attained, either were already perfect, but I follow after, if that I may apprehend that, for which also I am apprehended of Christ Jesus; Brethren, I count not my self to have apprehended, but this one thing I do, forgetting those things that are behind, and reaching forth to those things which are before, I presse toward the mark, for the prize of the high calling of God in Christ Jesus.

You see that the Apostle (though I believe one of the highest forme in the School of Christ) did not pretend unto perfection, only was continually going forward, and making a proficiency, and this is the property of every gracious man, who (as (c) Bernard hath it) doth never think that he hath attained, never sayes that it is enough, but is always hungry and thirsting after righteousness, so that if he should alway live, he would alway (as much as in him lyes) strive to be more righteous, he would alway endeavour with all his might to go forward from good to better. (d) Where there is life, there will be growth, and if grace be true it will surely encrease. Though a painted tree or flower keeps alway at the same pitch, and will be as little ten years hence, as it is now; yet a living tree, a living flower, grows on still towards perfection, so ratke, when their first heats are spent, are fearfully blasted; yet those who have true grace, who are compared to living plants and trees, do grow

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c Nunquam  
justus ar-  
bitratus se  
comprehen-  
disse, nun-  
quam dicit,  
s'it is est,  
sed semper  
esurit, si-  
litq; justi-  
tiam, ita ut  
si semper  
viveret,  
semper  
quan-  
tam in se  
est, justior  
esse con-  
tenderit,  
semper de-  
boto in me-  
tus profi-  
cere toris  
viribus co-  
nivetur,  
Bern. Ep.  
252. pag.  
262.  
d Minton  
Jude, pag.

is bulke and stature, in beauty and fruitfulness, This is excellently set forth by the Psalmist Psal. 92. 12, 13, 14. The Righteous shall flourish like the Palme tree, he shall grow like a Cedar in Lebanon : Those that be planted in the House of the Lord, shall flourish in the Courts of our God : They shall still bring forth fruit in old age, they shall be fat and flourishing. (e) Here is not onely a mention of growing but of flourishing, and here's flourishing thrice mentioned and 'tis not onely growing and flourishing like a tree, but like a palm tree ((f)) which flourisheth under oppression ) and like a Cedar ( which of all trees is said to be the tallest, and shoots up highest, and its (g) wood most durable ) like a Cedar, not growing in ordinary places, but in Lebanon, where were the goodliest Cedars : Nor doth the Spirit promise here a flourishing of boughs and leaves only, as some trees do, and no more, but in fruit ; and this not onely for fruit once in a year, or for one year, but they still bring forth fruit : and that not onely in their youth and beginning of grace, but in old age ; and that not onely in the entrance of that state which is called old age, threescore years, but that which the Scripture calls the perfection of old age, three score years and ten, grayheaded old age ((h)) as the learned Hebrews observe upon the word here used ) for that which follows to an hundred years, and upward is dotage, as they reckon it. What a divine Climax doth the Spirit of God make in this Scripture, to shew that the godly man, as to his state, is so far from declining, that he is still climbing higher, and higher : To the same purpose

c Godwins

Christians

growth, p.

57. Car. on

Job. vol. 7.

pag. 397.

f Alciat.

Embl. 36.

pag. 177.

g Schrevel.

Comment.

in Virg.

Æneid.

1.7. p. 666

Plin. Nat.

hist. lib 16

cap. 40.

p. 491.

Erasm.

Adag. p.

181, 195.

Schrevel in

Pers. Sat. 1

Casanub. in

Pers. p. 87.

h Filius

60 annorum

ad senectu-

iem, filius

70 annorum

ad canitie

pervenit.

Buxt. Lex.

in verbo

(Scib)

Tayler.

capit. patr.

cap. 4. p. 32

Caryll. on

Job, v. 4. p.

32. ex Dru.

purpose is that of Hos. 14. 5, 6. *I will be as a dew unto Israel, he shall grow as the Lilly and cast forth his roots as Lebanon, his branches shall spread and his beauty shall be as the Olive tree, and his smell as Lebanon.* Which shews how Christians grow by all wayes of growth, upward and downward, in root, branches, and fruit; and this fruit eminent in fairness and sweetnesse, as the Olive tree, as Lebanon. Though the body of a picture doth not grow, yet the body of a living man doth, and so doth the body of Christ, and every member thereof, that is truely of the body, not tyed thereto by an outward profession onely, but closely knit by a real union, as is expressed by the Apostle in two places, Eph. 4.15, 16. Col. 2. 19. in both which places he shews the manner of spiritual growth in the *Mysticall Body of Christ, by proportion of the growth of Members in the Natural Body.* Christ is the Head, from whom the whole Body fitly joyned together, and compacted by that which every joyned supplieth according to the effectuall working in the measure of every part, maketh increase to the edifying of it self in love. (i) Christians by a spirit of faith are united to Christ, as an head; and by a spirit of love to one another, as members; from which union flows a communion both with Christ and one another, and from thence *imperceptio*, a supply, or demonstration of nourishment, and also *energia*, an energy or effectual working, and from all a growth and increase, even with the increase of God, a mighty and great increase, according to the Scripture phrase. Thus you see that true Christians, do grow, and

<sup>i</sup> See Bish. Reynolds on Hos. 14. Ser 5. p. 42 to 50. where this place is largely opened.

and if ever you would approve your selves Disciples indeed, members of Christ's Body, and planted in his house, you must grow likewise; it is but a sad sign of hypocrisy, when there is no <sup>k</sup> Minime proficiency. (k) For certain, he is not good, <sup>pro certiori</sup> who <sup>bonus, qui</sup> hath no mind to be better; he is stark naught, <sup>melior effe</sup> that desires not to be as good as the best. That's the <sup>non vult,</sup> first Consideration.

(2.) Consider, that the highest Christians stand in need of further growth and proficiency. Its true, (l) he that hath the least grace and acquaintance with Christ, hath enough to make him thankefull, but he that hath the most, hath not enough to make him idle. So long as there is want there should be growth; now grace is not given out at once, but by degrees, where grace is truly wrought, yea gotten to some good degree, yet there is something lacking, till grace be perfected in glory, 1 Thes. 3. 10. Here we are in a state of growth and progress, not of rest and perfection, all our present perfection is but an unwearied study, and constant endeavour to go on towards perfection, as the (m) Father speaks. (n) Christ sayes in his last prayer to his Father, John 17. 26. I have declared unto them thy Name, and will declare it; and to Nathaniel, John 1. 50. Believest thou? thou shalt see greater things than these. There is more to come, and therefore we should not rest in present experiences. He were a foolish builder, who would rest in the middle of his work, and, because the foundation is laid, never mind the superstructure: and they are no wise Christians, who content themselves that they are built upon the foundation

& ubi in-

cipis nelle-

sieri meli-

or, ibi etia

desinis esse

bonus, Ber.

Epist. 91.

p. 230.

Jenk. on

Jude

p. 162.

m Indefini-

sum profi-

ciendi flu-

dium, &

jugis cona-

tus ad per-

fectionem,

perfictio

reputatur,

Bern. E-

pist. 253.

p. 262.

n Mant. on

p. 120.

tion of the Apostles and Prophets, and do not take care to grow into an holy Temple in the Lord, Ephes. 2. 20, 21. As we must not alway stick in principlss, but go on to perfection: so those, who have made the greatest progresse, will find cause ( by reason of what is still lacking in them) of making further proficiency, till they come to be perfect men and women, and reach the measure of the stature of the fulness of Christ, Ephes. 4. 13. Even Paul (as you heard before) did not count that he had attained, but saw a need of pressing forward, Phil. 3. and then surely much more we. That's the second Consideration.

(3.) Consider, that this is the duty of every Christian. It is not enough that you have grace and knowledge, but you must grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; so you are required to do, 2. Pet. 3. 18. It is not enough that you be in Christ, rooted in him, but you must grow up into him in all things, and be built up in him, Ephes. 4. 15. Col. 2. 7. The Christian must be like

<sup>o Arift. de</sup>  
<sup>Hift. A-</sup>  
<sup>nim.lib.5.</sup>  
<sup>cap. 33.</sup>  
<sup>Franz.</sup>  
<sup>Hift. A-</sup>  
<sup>nim. sacr.</sup>  
<sup>p. 199.</sup>  
<sup>p Jenkins</sup>  
<sup>on Jude</sup>  
<sup>p. 162.</sup>  
<sup>q Rivet on</sup>  
<sup>Hof. p. 653</sup>

the Crocodile, that (as (o) some affirm) grows as long as it lives, and ceaseth to be when it ceaseth to grow. (p) Christianity knows no Enough, the degrees of a Christians grace, and knowledge of Christ, must be like numbers, the highest whereof being numbred, a higher than that may yet be named. The Motto of every Christian should be that of Charles the fifth, (q) Plus ultra, accounting that there is More yet beyond to be attained unto. We are never gotten far enough, till we are gotten home, nor must we ever cease growing, till we grow into heaven. If perfection be more

be our pattern, proficiency is our duty. (1) Jesus Christ himself grew when he was upon earth, we read not that he grew in grace, but we read that he grew in knowledge, Luke 2. 40. He grew in wisdom, and stature; the meaning is, his human capacity was enlarged by degrees, according to his progress in age and strength, for in all things he was like us except sin; and our reason is ripened, and perfected together with our age. Now, Christians must be conformed to Christ in all things, and grow in grace and knowledge, as he grew in wisdom. That's the third Consideration.

(4.) Consider, that it is such a Duty, as hath much profit, or damage, entailed upon the observance, or neglect, of it.

(1.) There is much profit redounds to them who put in practice this duty of growing in grace and in the knowledge of Christ, for (besides their present honour in the sight of others, and comfort in their own bosoms) it will add to their Crown and Glory hereafter. (5) If any shall follow the Lamb, in whiter and larger robes of glory than others, they are those, whom he hath adorned most with the robes of grace here. If any be brighter than others in heaven, they shall be those, who have been brightest in grace upon earth. Though glory be not bestowed for any merit in grace, yet I see no inconvenience to hold, that 'tis bestowed according to the proportion of to be grace. If the more grace a Saint hath, the more fit he is for glory, then the more grace he hath, the more (it is likely) he shall be filled with glory; the more the soul is widened with grace, the more capacious

r Mant. on  
Jude pag.  
121, 123.

Jude pag.

121, 123.

121, 123.

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<sup>o A rift. de Hist. A-</sup>  
<sup>nim.lib.5. cap. 33. Franz.</sup>  
<sup>Hist. A-</sup>  
<sup>nim. facr. p. 199.</sup>  
<sup>p Jenkins on Jude p. 162.</sup>  
<sup>q Rivet on Hos. p. 653</sup>

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capacious will it be of glory; The heaviest  
Crowns are fittest for the strongest heads.

(2.) On the other side, there is no small  
dammage redounds to such as neglect to grow,  
and increase. (1) There is no such thing in Re-  
ligion, as a saving Trade of godliness; some men  
in their worldly Trade can say at the years end,  
that they have neither got nor lost; but you can-  
not say thus at the days end, that you are in the  
evening neither better nor worse than you were in  
the morning. We are like those, who are upon a  
swift stream, if they let their Oar misse its stroke,

<sup>t</sup> Gurnals  
Christian  
Armour,  
Part 3.  
pag. 694.

u In viis  
Domini non  
proficerest  
deficere,  
non progre-  
di est re-  
gredi, Bal-  
duin in  
Eph.

(mibi).  
p. 174.

x Aut a-  
scendas, ne-  
cessit  
est, aut  
descendas;  
si attentas  
stare, ruas  
necessit  
est, Bern.  
Epist. 91.  
p. 230.

y Mant. on  
Jude p.  
118, 119.

they are driven back again; like those who are go-  
ing up a sandy hill, who sink lower, if they get not  
up higher. (u) In the wayes of God, not to make  
proficiency is to decline, not to go forward is to  
go backward. There is no standing at a stay in  
Christianity, (x) Either we ascend or descend,  
and if we attempt to stand still, we must needs fall  
down. The grace which a true Christian hath

will soon be less, if he add not to it, and that  
which a hypocrite seemed to have will be none at  
all, if he stick in that condition. Hypocrify  
(without repentance) will end in Apostacy.  
(y) We cannot keep that which we have received,  
if we do not labour to increase it; He that would  
not imtrove his Talent, lost it, Mat. 25. so here,  
we wast and consume what we have, if we do not  
improve it. There are no stunted Trees in Christ's  
Garden, if they leave off to grow, they prove das-  
ted, or rotten Trees. An active nature, such as  
mans is, must either grow worse, or better; there-  
fore we should be careful of the increase of grace,  
as we would be carefull of the los's of grace. Where-  
fore

heaviest load ( to conclude this ) As you would be Christians indeed ; As you would answer the imperfection of your present condition ; As you would be obedient to the command of God ; As you would not lose that which you have wrought, but receive a full reward; labour to grow in grace, and in the knowledge of our Lord Jesus. Thus let it be a progressive knowledge in respect of your selves.

## Sect. 2.

(2.) **I**n respect of others. Do what you can for propagating the knowledge of Christ In respect of others. To help this forward a little, consider,

(1.) That if you are Christians indeed, you will do it. There is nothing more covetous, or prodigall than grace is, a Saint loves to be receiving from God, and impairing unto others. (2.) <sup>z Reyn. on</sup> The nature of grace is too manifest it self, and by <sup>Hos. 14.</sup> that means to allure others, and gather to its own <sup>Ser. 5. p. 41</sup> quality.

It is set forth in Scripture by the names of Light, which shines abroad ; of Ointment, and Perfume, which cannot be hid ; of Leaven and Salt, which deriveth its own nature, and relish upon a whole lump. Therefore the Holy Ghost was given in Tongues, fiery Tongues, and a rasking mind, all which have a quality of self manifestation.

such as & notifying themselves to others. (a) <sup>a Jenk. on</sup> The whole country fareth the better for arich Christians, he Jude, pag.

Repeth open House, the more he hath the more he 164.

Where gives he labors to make all like himself, his bonds

only excepted. The lips of the righteous feed many, sayes Solomon, Prov. 10. 21. David promiseth, upon his own experiencing Gods mercy to himself, to teach Transgressors his wayes, Psal. 51. 13. and so he did, Psal. 34. 8, 11. O taste and see that the Lord is good. Come yee children, hearken unto me, and I will teach you the fear of the Lord. As soon as Andrew had met with-Christ, he found out and brought his brother Simon to him, John 1. 40, 41, 42. As soon as Philip was called to Christ, he found out Nathaniel, and brought him to Christ also, verse 43, 45. When the Woman of Samaria had met with Christ, she went and called her friends and neighbours out of the City, to come to him, John 4. 28, 29, 30. Nor can it be otherwise, (b) for the love which they bear to Christ, constrains them to do all they can to enlarge his Kingdom; and the love they bear to their neighbours, makes them do all they can to further the good of their souls. Consider further,

(2.) You shall be no losers in so doing; for, besides the glory which redounds to Christ (whose honour, as King of Saints, is in the multitude of Converts, as an earthly Kings is in the multitude of his Subjects, Proverbs 14. 28.) it will tend much to your own benefit, and advantage, and that both in grace here, and in glory hereafter. (1.) In grace here, There is no better way to grow in grace, and the knowledge of Christ your selves, than by communicating what you have unto others. (c) The more you draw unto the knowledge of Christ, the more will your own knowledge of him increase, Rom. 1. 11. 12.

<sup>c</sup> Hildersh.  
ubi supra.

This

This is like casting of seed into the earth; which brings it back again with great increse. Because God knew Abraham would make good use of that which he knew, for the instruction of his Family, therefore he would bide nothing from him, Gen. 18. 19. (2.) In glory hereafter; for being employed as Instruments in carrying on this highest and noblest of works, the converting of men, and so saving their souls from death, and hiding a multitude of sins, James 5. ult. they shall receive the greater recompence of reward, Dan. 12. 3. *They that turn many to righteousness shall shine as the Stars for ever and ever.* Let these considerations move you to set upon this work, in those wayes whereby it is most likely to be accomplished. Now, though there are some wayes which are peculiar to some particular persons, yet there are others common unto all Christians. The Ministers of the Gospeil are to disperse the knowledge of Christ by preaching, that the sweet savour thereof may (through the good hand of God upon them) be manifested in all the places whither they are sent, to the attracting and drawning of Souls to come in unto him, 2 Cor. 2. 14. Magistrates are to do it by their authority, providing Orthodox Ministers for the work forementioned, and encouraging them in it. Thus did Jethosaphat 2 Chron. 17. 8, 9. and Hezekiah, 2 Chron. 30. 22. Learned men are to do it by their pens, recording, and transmitting to posterity the truth, as it is in Jesus. Rich men are to do it by their purses, who are to honour the Lord with their Substance, Prov. 3. 9. nor can they do it better,

than by employing what they have to further the propagation of the Gospel, for the increase of the knowledge of Christ, among the Sons of men. But besides these, there are three things, which all Christians may, and ought to do towards the progresse of the knowledge of Christ, among others, and I advise all, into whose hands this shall come, that, upon the former considerations, they would seriously mind the doing of them:

1. The first is Prayer. This is *Primus vigitus infans Christiani*, the first cry of an Infant Christian, nor is he a child of God, who is no acquainted with it. Now look that one strain in your Prayers sound this way, *That the Lord of the harvest, would send forth labourers into his harvest*, Mat. 9. 38. *That he would give pastors after his own heart, to feed his people, with knowledge and understanding*, Jer. 3. 15. *That he would open unto them whom he sends forth, a door of utterance, that they may speak the mysterie of Christ boldly, as they ought to speak*, Col. 4. 3, 4. Eph. 6. 19, 20. *That they may be delivered from unreasonable men, who believe not, and their service may be excepted of the Saints*, 2 Thes. 3. 2. Rom. 15. 30, 31. *That a great door and effectually may be opened among their people, though they have many adversaries*. 1 Cor. 16. 9. *That they may come in the fulnesse of the blessing of the Gospel of Christ*, Rom. 15. 29. *and the savour of his knowledge may be manifested by them in every place*, 2 Cor. 2. 14. *That thus the (d) Kingdome of Christ may come*, Mat. 6. 10. *and his Gospel run and be glorified*, 2 Thes. 3. 1. *and his way may be known upon earth, his saving health*

& Bishop Taylors Grand. Exempl. p. 359.  
Dr. Hamon Pract. Cat. p. 310. 4°.

health among all Nations, Psal. 67. 2. and the Earth may be filled with the knowledge of the Lord, as the waters cover the Sea, Isaiah 11. 9. This is one excellent way. 2. The second is Instruction. Let those who know Jesus Christ themselves, teach the knowledge of him to others, as they have ability and opportunity, especially their Families, Friends, Relations, and Neighbors. Instruct the ignorant in the ways of Christ, admonish the unruly, who wander from him, and stand out against him; encourage the cowardly, support the weak, comfort the feeble minded, & Thes. 5. 14. Tell those, with whom you have to do, how good the Lord is, what he hath done for your souls: tell them of Christs unsearchable riches, his infinite love, the great things which he hath done, and suffered for poor sinners, their misery without him, their happiness in him, and persuade them to come in to him, and close with him, and taste how good and gracious he is, Psal. 66. 16. Psal. 34. 8. that's another way. 3. The third is Example, the good conversation of Christians do notably adorn the doctrine of God our Saviour, Tit. 2. 10. and win such as are without to profess the same Gospell, and embrace the same Christ with themselves, 1 Pet. 3. 1. whereas their evill conversation opens the mouths and beardonys the hearts of evill men against Christ, and his wayes, Rom. 2. 24. 2 Pet. 2. 2. Look then, That your conversation be such as becometh the Gospell, Phil. 1. 27. That you be blamless, and harmless, the Sons of God without rebuke in the midst of a crooked, and perverse Nation, shining as lights in the world, Phil. 2. 15.

That you deny ungodliness, and worldly lusts, and live soberly, and righteously, and godly in this present world, Tit. 2. 12. That as he which hath called you is holy, so you be holy in all manner of conversation, 1 Pet. 2. 15. Take heed that your lives be not contradictory to your prayers, lest you pull down with the one hand more than you build with the other; but let all go together, fervent prayers, solemn instructions, and an holy life, whereby you may become hopefully instrumental for propagating the knowledge of Christ unto others. Thus look that your knowledge of the love of Christ be not only Affectionate and Effectual, but also Progressive in those two particulars which have been mentioned. And this is all which I have to say by way of Direction in this point of knowing the love of Christ.



### CHAP. XIII.

General Motives,  
to labour  
after this  
knowledg  
of Christ's  
Love.

**T**HERE is yet one thing more to be done, before I shut up this Use, and that is, to lay down some Motives, for the exciting of you to look after this knowledge of the love of Christ. This indeed hath been done already, but the former Motives have been suited to the particulars, through which we have gone; what I have now to add will respect the whole matter, the knowledge of Christ's love in general; And these Motives shall be only those encouraging ones,

mes, which are laid down by the *Apostle* within the vein of the *Text*, that you may not be disheartned, from the pursuit, and persecution of that, to which you have been exhorted.

Now these are drawn

1. From the Evidence, that this know-  
ledge of Christ's love gives unto those that  
have attained unto it.
2. From the Influence that it hath tained upon  
those to it.

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Sect. I.

(1.) From the Evidence, which this knowledge of Christ's love gives unto those, who have attained unto it.

(1.) Labour to know this love of Christ, as you have been directed, for this will be an evidence of your present *Saintship*. I gather it from what the *Apostle* speaks, ver. 18. *That you may be able to comprehend with all Saints, &c.* All that bear the name of Christ should study to know the love of Christ, it is their duty; but only such as are partakers of Christ, and are real *Saints*, are able to comprehend it; All they are able (not all alike, but every one according to his measure, all in part, not any perfectly) and only they. (e) The knowledge of Christ's love is the privilege of the *Saints*, common to all believers, yet so proper and peculiar to them, as that it belongs to none but *Saints*. So that if you have an affectionate, effectuall, growing knowledge of the love of Christ, then you are *Saints*; but on the other side, if you live in ignorance of the

e Jennes.  
Scholast.  
Pract. Div.  
Vol. 1. Of  
Christ's  
fulnesse,  
pag. 223.

love of Christ, or content your selves with a *notional, ineffectual, stinted knowledge* of it, you can have no *evidence* of your *Saintship*. Many are *called* to be *Saints*, which yet cannot be *called Saints*, some are *called Saints*, which yet are not *Saints*, if you would be *Saints* indeed, as well as *called* to be such, or *called such*, be sure you be not found without the knowledge of the love of Christ, and such a knowledge as hath been *propounded* to you.

(2.) It will be an *Evidence* of your *Title* unto, and *interest* in, that *Glory* which is to be revealed in the *World to come*. This follows upon the former; for those who are *gracious Saints* on earth, may be confident they shall be *glorious Saints* in heaven, whereas those who are not *Saints* here, cannot be *saved* hereafter; *Without sanctification no salvation*, 2 Thes. 2. 13. *Without holiness no seeing the face of God*, Heb. 12. 14. And this is evidenced from a true *knowledge* of Christ, for this the *Apostle* makes the end of his *praying*, that these *Ephesians* might know the *love of Christ*, which passeth *knowledge*, viz. That they might be filled with all the fulness of God, as it immediately follows the *Text*. Which though some understand of that which is to be enjoyed here, yet I rather take it, as relating to the *glory and happiness* of heaven. For though it hath pleased the Father, that in Christ should all fulness dwell, Col. 1. 19. and all believers do from his fulness receive grace for grace, John 1. 16. and they are compleat in him, Col. 2. 10. *πληρωμός*, filled in him (the same word with that in the *Text*) and that in this

this life, yet you must understand it aright.

(f) They are compleat in him; not in themselves, <sup>f Bodinus in</sup>  
but in him, who is their Head, and they by virtue <sup>Ephes.</sup>  
of Union with him, as Members with their <sup>P. 402.</sup>

Head, may lay claim to his fulness. Again, they are compleat with such a fulness, as is agreeable to their present state; that is, they have found in him all things requisite to their perfect Redemption, Justification, Sanctification, Adoption, and eternal Salvation, so that they need not go out to any other to make up what is wanting in him. And therefore ( taking it in reference to eternal glory ) it is not meant of a simple and absolute completeness, but of such as *so κατὰ τὸν*, in some sense only, that is, initial, not perfect by faith and hope, not full fruition; *ιure potius, quam re,* by right to it, rather than possession of it. They are compleat in him, as expectants of a glory to come, not as spectators of a glory that is present, as militant, not as triumphant, as passing towards, not reigning in their heavenly country, with a fulness competent to their present condition, not with all the fulness of God, which is not enjoyed by any, till they come among the spirits of just men made perfect, Heb. 12. 23. which is only in heaven.

(g) So that the Apostle, when he speaks <sup>g Ferguson.</sup> of being filled with all the fulness of God, seems to on the aim at the setting forth of that most glorious and place, blessed estate of believers in heaven, where the <sup>P. 214.</sup> Saints shall have the most immediate, and fullest enjoyment of God that they are capable of.

(h) There will be a full knowledge of God in the <sup>h Jeanes ubi supra</sup> beatiful vision; the full Image of God; a full <sup>p. 224.</sup> participa-

participation of the Divine Nature; a full union with, and fruition of God; full and immediate influences from God, according to that of the Apostle, 1 Cor. 15. 28. where he says, *God shall be all in all*, that is, in all the elect he shall be vice omnium, instead of all Ordinances to their souls, and instead of all means and helps to their bodies. And I saw no Temple therein ( saith Saint John, Rev. 21. 22, 23.) for the Lord God Almighty, and the Lamb, are the Temple of it; And the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. The meaning of the place is, that God shall immediately, by himself, supply the room of all external means unto his glorified Saints in heaven. There they shall be filled with all this fulness of God; Though the Saints, even in heaven, shall not take in all of God, (for that is impossible for finite creatures) yet as much as is possible for them they shall, and as much as is necessary to make them perfectly blessed; here, when they have gotten most, there is something, yea much wanting; but then they shall be filled as full as they can hold. The Vessels of glory will then be enlarged to take in more, than now is possible for them, and according to that capacity they shall be filled with all the fulness of God. Now, forasmuch as this knowledge of the love of Christ, which hath been treated of, is a good evidence of right, and title, to this blessed condition, it may be a strong Motive to you to labour to be filled with the knowledge of the love of Christ here, that you may be filled

filled with all the fulness of God hereafter.

## Sect. 2.

(2) From the Influence which it hath upon all those, who have attained unto it. Now, a right knowledge of the love of Christ, hath a strong influence upon Christians, as a preservative to keep them from fainting at the tribulations which accompany the Gospel, their own or others. This may be gathered from the whole scope of the Apostle in the latter part of this Chapter. In the 13th. verse, he desires these Ephesians that they would not faint at his tribulations, ( (h) μὴ παράνοι, Not shrink back, as in Leighs towards in battel, nor give place in afflictions and Crit. sacr. dangers, as the word imports; Not be overcome ἔχασσον of the evils of sufferings which accompany the εἴτε απογενόμενον, τὸ ζῆν, τὸ δ Gospēl, in the preaching and professing of it, so as to yield and go back from their duty.) Now, that they might not, he prayes for them, verse 14, 15, &c. For this cause I bow my knees, &c. And there are three things which he prayes for them, that they may be kept from fainting, (1.) Corroboration, and Confirmation, by the Spirit of God, verse 16. That he would grant certaine you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. (2) A further Union with Jesus Christ verse 17. That Christ may dwell in your hearts by faith. (3.) Intimate acquaintance with Jesus Christ in his love, verse 17, 18, 19. That you, being rooted and grounded in love, may be able

Har.p.564

able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, In which words there are three things observable.

(1.) That as a Tree or House cannot stand fast and firm against boisterous winds and storms, unless the one be well rooted, and the other have a sure foundation: so neither can a Christian hold out in those Trials, which he is like to meet with in his course, unless he be well rooted, and grounded.

(2.) That the root and foundation, whereon a Christian is kept firm, and stedfast; in times of trial, and trouble, is Love; That ye being rooted and grounded in love, which some take for our love to God, but rather it is meant of God's love in Christ, Christ's love to us, for (as K. Baine on t. ph. p. 412. (i) one well notes) Our love is rather a branch than a root, it is the love of Christ, in which we take firm rooting that nothing can shake us, and therefore we are said to be rooted in him, Col. 2.7.

(3.) The way whereby Christians come to be rooted and grounded in love, is, by the knowledge of it, such a knowledge whereby they apprehend and apply it to themselves, and have the comfortable experience of it in their own hearts, Thus the Apostle goes on, That you may be able to comprehend with all Saints, &c. and to know the love of Christ, &c. So that by virtue of the coherence of this part of the Apostles prayer with his design in making of it, this must be a true inference. (k) That a feeling, efficacious knowledge of Christ's love, and the dimensions thereof,

thereof, will embolden and hearten the Saints in their own and others sufferings, and as a sovereign cordial keep them from all despondency, and sinking of Spirit. There are other places to prove this. The Church Cant. 2. 4. sayes, Christ's love was a banner over her. His banner over me was Love. (1) The preaching of the m Engl. Gospel, or Christ in the preaching of the Gospel, Annot. the is a Standard, Banner, or Ensign displayed, larger, on Isa. 11. 10. whose Motto or Device is Love, Jackson and among others, this may be one reason, also on the Because, as Soldiers are by their Banner and place.

Ensign, encouraged, & heartned to fight manfully against their enemies, and not to shrink; but keep close to their colours, in hope of Victory: so by the discovery of Christ's love in the Gospel, Christians, who have faith to apprehend, and apply it, are emboldened to withstand courageously all their spiritual enemies, and are continually supported, and inwardly strengthened, and so are enabled to hold out unto the end (under all the trials and troubles which they meet with) in assured expectation of Victory at the last.

But I return to our Apostle, who in two other places doth confirm this truth, not by barely asserting that it is so, but by laying down the grounds and reasons why it is so.

One place is Rom. 5. In the 3d. verse you hear him speak of glorying in tribulations. We glory in tribulations. So far were they from fainting under them, that they gloryed in them, Καυχηματα, a high word, and the same which he useth in reference to hope of the glory of God in the

the foregoing verse. A Christian hath ground  
 n Καυχό- of glorying in his Present crosse, as well as in his  
 μα, i. e. future crown. (n) The word signifies content-  
 μεσοκέ- mentwith, taking pleasure in, and exultation un-  
 μεσ 2Cor. der sufferings: We are so far from sinking under  
 12. 10. tribulations by despondency, that we are able to  
 Non modo lift up our heads, and hearts, with joy, and ex-  
 equo & ultation. But whence comes it, that Christia-  
 moderato nans are so born up under their sufferings, that  
 animo su- they faint not? why? it is reducible to their ex-  
 mus, sed perimentall knowledge of the love of Christ.  
 etiam magna lē. Because the love of Christ (sayes he verse 5.)  
 titia per- fusi, Bez. is sted abroad into our hearts by the holy Ghost  
 in loc. Gloriantur given unto us. Which words are not to be re-  
 gestu, & ferred to that which is next only, but to all  
 verbis ex. that went before. It is a Christians sense, and  
 ultare, tast of the love of Christ (through the effusion  
 Par. in loc. of it into his heart by the Spirit) which keeps  
 o Καυχά- him from fainting, and makes him to glory in  
 quai ab tribulation.

αὐχέω &  
 αὐχήν,  
 quod gloriantes cervice erigunt, & caput attollant, Harmar. Lexic.  
 Etymol. in verbo αὐχέω.

Sect. 3.

Ques<sup>t</sup>. **B**ut how comes it, that the love of Christ, thus known and experienced, is such a cordial against fainting under tribulations?

Answ. This may be gathered from that which goes before, where we have these grounds of it.

(1.) Because the sting and bitterness of every suffering is taken away from them. Guilt and Wrath are the things which make afflictions so painful and distasteful as they commonly are; it's the feeling of the guilt of sin, and fear of the wrath of God (as mingled with their sufferings) which so often affright men, and make them to faint under them; but now he who knows the love of Christ (having apprehended it by faith, and having the sense of it shed abroad in his heart by the Holy Ghost) is justified and at peace with God; thus he begins the Chapter, *Being justified by faith, we have peace with God.* And the fear of Guilt being taken away by Justification, and the fear of Wrath by Reconciliation, he may well lift up himself in courage, and confidence, under whatever sufferings he meets with, and say with Luther, *Feri Domine, nam à peccatis absoltus sum;* *Strike Lord, for thou hast pardoned mine iniquities.* Nor is there any wonder to be made at their stability, and steadfastness in this state of grace, and peace, (from which all their afflictions and sufferings cannot

cannot remove them) seeing they are brought into it by the hand of Christ, *By whom we have access* (or rather (*p*) are inducted) *in this grace wherein we stand*, verse 2.

*pTov xpo. ayawyn  
oxxaka-  
με. Ad-  
dutii su-  
mus, Bez.  
Beza xpo.  
ayawyn  
rekkè ver-  
sit addu-  
ctionem  
transitive  
potius quā  
absolute  
aditum,  
Par.in loc.*

(2.) Because those who have this *sense* of the love of Christ in their hearts, are able to look through their tribulations to the great recompence of reward, which they know will make abundant recompence for all at last. Thus in the end of the second verse, *We rejoice in hope of the gl. ry of God*. The hope of the glory of God is an excellent means to keep a soul from fainting under tribulations. This is a remedy of Christ's own prescribing to his Disciples and all believers; *Fear not little flock, it is your Fathers good pleasure to give you the Kingdom*, Luke 12. 32. *Let not your hearts be troubled, in my Fathers house are many Mansions*, John 14. 1, 2. This hope the Saints have, and thereby are kept from fainting, yea, made to rejoice in all their tribulations, 2 Cor. 4. 16, 17. *For this cause we faint not, For our light afflictions, which are but for a moment, work for us a far more exceeding, and eternal weight of glory; Whiles we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal, but the things which are not seen, are eternal*. Looking by an eye of faith into another world, they saw glory for afflictions, a weight of glory, an exceeding, a more exceeding, a far more exceeding weight of glory, for light afflictions; eternal glory, for momentany afflictions; and through hope of enjoying this glory, after they had suffered a while

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while here, they were kept from fainting. Nay, it is said of the believing Hebrews, That they took joyfully the spoiling of their goods; how? why, as it follows, knowing in themselves, that they had in heaven, a better and an enduring substance, Heb. 10. 34. Martyrs look not at their Cross, but at their Crown (says (q) one q Pericula of the Fathers.) Nor doth he feel his chains and torments upon his body, whose mind is in heaven (as (r) another speaks.)

(3.) Because of those excellent effects and fruits, which such do find wrought and brought forth by their present sufferings. Not only that which they have *in hope*, but also what they have *in hand*, not only their future glory, but also their present improvement in grace by their tribulations, doth keep them from fainting under them, as the Apostle sets it forth by an excellent Climax, verle 3, 4, 5. Knowing that tribulation worketh patience, &c. As ill as affliction and suffering is in it self, and to wicked men, it is of great advantage to the souls of the Saints; and an happy exchange it is, to part with outward comforts for spiritual graces; But let us take a survey of the words, & you shall see what good fruit is brought forth from this bitter root.

Knowing] See how he begins: Not gheffing <sup>s Mant. on</sup> or thinking, but knowing, that is, (s) Either being James assured from the Spirit teaching, and the proof pag. 17. that bath been made by others and our selves; Or distinctly considering, by spiritual discourse, acting our thoughts upon the nature & quality of our sufferings, & the promises which are made to them

That tribulation worketh patience] Here is

In chouata the first good fruit, Tribulation worketh, (t) augest, & paulatim veluti con-sificat, Bez. in loc. significat yemachoa-tum prove-here ed usq; dorec perificatur, Camor. Myroth. p. 259. ut autem medicus ex rebus ve-nenatis & noxiis con-ponit salu-berri-pha-ma: ita Deus opt. max. sua sapi-entia ex afflictioni-bus, quan-tumvis re-bus malis, preclarissi-mas virtu-tes producit, qualis est patien-tia, P. Mart. in loc.

*et responsum, increaseret, perfecteret patientem, car-rieth on to perfection that patience which is already begun, as the word imports. A strange Pa-radox, that tribulation, which is the cause of so much murmuring and impatience, should work patience; and yet so it is, not in all, but in the people of God, not of it self, but from the Spirit working by, and with it. And it's an usual form of speaking in Scripture, to ascribe that to the instrument, which is proper to the efficient cause only.*

(u) Thus (as a Physician, out of the most poisonous, and hurtful things, compounds very wholesome medicines:) the great and good God by his infinite wisdom, doth produce, even from afflictions, which are evil in themselves, the most excellent graces, such as patience is. Afflictions do minister matter, and occasion for patience, and they call for patience, and (through the blessing of God, sanctifying these afflictions, and helping a Christians infirmities by his Spirit) patience is produced, whiles a Christian is helped to consider,

- (1.) That these afflictions come from the providence of God, that God, who is his Father, who sends them in love, and for his good.
- (2.) That hereby he is conformed to his Head, Jesus Christ.
- (3.) That there are great and precious promises made unto them, and that there shall be a gracious issue out of them in due time. Nor is it barely produced, but also increased and perfected, for, as Habits are perfected by Acts: so are graces perfected by exercise.

*And patience experience I. This is the second good*

good Fruit. Now many and manifold are the experiences, which Christians have by bearing afflictions; and that,

(1.) In respect of themselves. Thus they experience (1.) How depraved their nature is, whereby (if God should leave them) they would murmur and complain, quarrel and blaspheme, instead of suffering patiently when they are afflicted. (2.) How weak they are in themselves, who would sink under the least burden, if not supported by divine manu-enency. (3.) In what state and condition they are spiritually, that they are the children of God, because conformed to Jesus Christ in the Image of his sufferings, which all Gods children are predestinated unto, Rom. 8. 29. and because they are enabled to bear them, as children, with patience, and submission. (4.) What grace they have: though grace be in them, and known to be there by the Lord, yet it is not so well known to themselves and others, as when it is drawn out; now afflictions are a notable means to draw it out, and give them the experience of it. (x) For we are like some kind of splices, who yield not their fragrant smell, till they are beaten; we are like (y) fire-stones, who shew not their burning quality, till they are rub'd with ones fingers.

(2.) In respect of God. They experience (1.) His Wisedome, in ordering their afflictions for them in their nature, measure, and continuance. (2.) His Power, and all sufficiency, in upholding and strengthning of them. (3.) His Mercy, and goodnessse, in passing by their infirmities, and not dealing in strictnesse, and severity,

x Nos enim  
sumus quamque  
dam arum  
mata, quo-  
rum odor,  
nisi ex con-  
tuderis, non  
sentitur:  
sumus ve-  
lutilapides  
Pyritides,  
qui non ex-  
erunt vim  
eam quam  
habent ad  
comburen-  
dum, nisi  
cum pre-

Mart.

in loc.

y De Pyri-  
tide videsis  
Plin.Nat.  
hist.lib 37  
cap.11.  
Nicols  
Auc.Gem.  
p. 236.

with them. (4) His Faithfullness, in not leaving them in their distresses, not suffering them to be tempted above what they are able, and making a way for their escape, I Cor. 10. 13.

(3.) In respect of the sufferings themselves, they experience what they are, and know how to carry under new troubles without fear and dread, and how to advise and comfort those, who are in the like condition. (2) As a soldier who hath endured the brunt of many a battle, hath run through many hazards, and endured many hardships, gets experience in war, and is called an expert soldier, because he doth not so much fear dangers and enemies, and knows how to manage military affairs, which one that is raw and untrained doth not; so Christians grow expert by the afflictions which they endure, and by being insured to them, can tell the better how to deal with them. So that they will esteem that a light burden, which others, that are but young beginners, judge almost intollerable, and will carry away with ease, that which others groan, and are ready to sink under.

*And experience hope]* This is the third good

<sup>a</sup> Heb. 13. Fruit. Hope, that as he hath been with them in  
5. troubles past: so he will be with them now (a) and,

<sup>b</sup> Ps. 48. 14 never leave them nor forsake them for the future, but will be (b) their God and guide unto the death.

<sup>c</sup> Tim. 2. That there shall be an end at last of all their sufferings, and that a glorious end, (c) that having

<sup>d</sup> James 1. suffered with Christ they shall reign with him;

<sup>e</sup> Rev. 2. 10. (d) that having endured temptation, and been

<sup>f</sup> Rev. 7. 14, 15. faithfull unto the death, they shall receive the Crown of Life; (e) that having come out of

great

<sup>z</sup> Pareus  
in loc.

great tribulation, \*and washed their robes, and made them white in the blood of the Lamb, they shall be before the Throne of God, and serve Him day and night in his Temple; (f) that the triall of their faith should be found to praise, and honour, and glory, at the appearing of Christ, not according to their merit, but according to his gracious promise.

1Pet.1.7

And hope maketh not ashamed ] This is the Crown of a Christians hope, that it shall not meet with disappointment, and end in shame and confusion to him that hath it, as other hopes do. Worldly hope from men is often frustrated, because bottomed upon a slippery foundation, the words and promises of a mutable creature that may deceive; whence arose that German proverb, (g) That hope and expectation makes many fools. The wicked hypocrites hope from God himself, is sure to be disappointed, because grounded on their own vain and false opinions, therefore compared to the giving up of the ghost, Job 1. 20. to the spiders web, which shall be cut off, Job 8. 14. These hopes make ashamed, but so doth not the hope of a true Christian, because, being set upon an unmoveable basis, the infallible word of the God of truth, and proceeding from the full assurance of faith, and being cherished and strengthened by the earnest of Gods Spirit in their hearts, it shall most certainly be accomplished. Now lay all this together, and if those who know the love of Christ do enter into tribulation justified from Guilt, and at peace with God, and being in, can look through it to an Eternity of glory, with joyful hope and confidence,

g Sperare,  
Exspectare  
re multos;  
reddit  
fultos,  
Pisc. in loc.

and do reap so many sweet fruits from it for the present, it need not be doubted, but such have sufficient to keep them from fainting in a day of trouble. The other place (which I shall but name) is Rom. 8. 35, 37, 38, 39. where we find the Apostle so far from fainting under tribulations, that he triumphs over them, upon the knowledge and sense of Christ's love, and that upon a double account.

(1.) Because a true believer is never the lese beloved by Jesus Christ, notwithstanding all his sufferings. What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? verse 35. that is, none of these shall; and verse 38, 39. Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. What a Cordial is this to a Christian, under all the evils and enemies which he meets with, to consider that none of them can separate him from the love of Christ. His estate, his liberty, his relations, his life, may be taken from him, but the love of Christ can never be taken from him; He may have many and mighty enemies, Men and Devils set against him, but Jesus Christ is his friend, and will abide so for ever, having loved him once, he will never cease loving of him, but will love him to the end, John 13. 1. and this is his Cordial of strong consolation to cheer and refresh his spirits in all that he endures.

(2.) Because a believer shall be conqueror,  
and

and obtain a glorious Victory after all his conflicts through Christ; verse 37. Nay in all these things we are more than conquerors, through him that loved us: mark it, They are conquerors already, yea more than so; if there be any thing more, or better than conquest, and victory, they have it, virtually, in and through Christ at present, and they shall be really so, declared, and appear to be so at last. Nor doth this arise from a doubtful opinion, or probable conjecture, but from a full persuasion, and assured confidence. I am perswaded, &c. verse 39. (g)perswaded from the unchangeable purpose of God, his infallible promise, and sure covenant; from the costly satisfaction and constant intercession of Jesus Christ; and from the inward testimony of the Spirit in my heart, which cannot faile.

*g Pareus*  
in loc.

Thus I hope the matter is sufficiently cleared, and confirmed; Wherefore Christians, seeing you are told by our Saviour, *That in the world you shall have tribulation*, John 16.33. and by his Apostles, *That through much tribulation you must enter into the Kingdom of God.* Acts 14.22. and seeing you know not what evil may be upon the earth, Eccle. 11.2. nor how soon you may be called to bear your cross, in following after Christ, and have your share in great and much affliction; let me advise and persuade you to prepare for it; and because the love of Christ apprehended, and applied by faith, is so excellent a cordial against fainting at such a time, let me again beseech you, to labour after the knowledge of the love of Christ, and to know it more and more. To this end, be much and earnest in

14 prayer for the plentiful effusion of this love into your hearts by the Holy Ghost, given unto you; Ut totus figuratur in corde, qui totus fuit fixus in Cruce, That he who was wholly fastened to the Cross, may be wholly fixed in your hearts, as the (h) Father speaks. Then come what will, what can come, you need not fear, you need not faint, whatever you be separated from, you shall not be separated from Christ, and his love; and whatever conflicts you have now, you shall be conquerors, more than conquerors in the end, through him that loved you.

b August.

And thus I have, at last, dispatched this first, and main Use; There is something to be super-added by way of Caution and Comfort, with which I shall briefly conclude the whole matter.

## Sect. 4.

Use 2.

Of Cau-tion, that we despise not this Love in the Offers of it.

i 2 Cor. 5.  
20.

k Rev. 22.

17.

l Isa. 55.1.

**T**H E next Use is by way of Caution. Take heed of despising and rejecting this Love in the Offers of it by the Ministry of the Gospel. Hath the Lord Jesus thus loved you, and is he still at the cost of sending (i) Embassadors to make tenders of love to you, and will you not accept them? Shall motions of love be made to your souls from the Lord of Life and Glory (as there are in his Word and Ordinances) and will you not hearken to them? Doth he make Proclamation to all that will, (k) to come and drink of the water of Life freely; (l) to buy wine and milk without money and without price, to taste how gracious and loving he is, and will you still (m) lay

(m) lay out your money for that which is not in verse 2.  
bread, and your labour for that which satisfieth  
not? Doth he (n) stand at the door, and knock, n Rev. 3.  
(o) waiting to be gracious to you, and bestow his 20.  
love upon you, even (p) till his head be filled o Isa.30.18  
with dew, and his locks with the drops of the night,  
p Cant.5.2  
and will you not open to him, and give him ad-  
mission? will you (q) for the following of q Jon.2.8.  
lying vanities, forsake your owne mercy?

Wilt thou, O covetous Worldling, slight  
and refuse the love of Christ, for the dung and  
dross of this present world? Wilt thou, O vo-  
luptuous Epicure, prefer thy Cups and Queans,  
thy base perishing lusts, before it? Wilt thou, O  
ambitious wretch, choose an aery title of honour,  
a preferment to some slippery place in the King-  
doms of this world, which are but Fancies, and  
Fallacies, before an interest in this love? Alas!

Sirs, do you not know, that this (r) Lamb of r Rev. 6.  
God can be angry, that he hath Wrath as well as 16.

Love, and Wrath as infinite as his Love, for  
(s) Who knows the Power of it? according to his s Ps.90.11  
Fear so is his Wrath: and for whom can you  
imagine this Wrath to be reserved, but for his  
(t) enemies? and such are they, who slight and Nah.1.2.  
refuse his Love. Take heed then what you do;  
Take heed of flying from the arms of his Love,  
till you fall headlong into the fire of his Wrath;  
If you have refused and rebelled hitherto, yet  
now come in, and (u) yield your selves to the u 2 Chro.  
Lord, and be no more stiff-necked. Now (x) kiss 30.8.  
the Son lest he be angry. Take heed of persist- x Ps.2.12.  
ing any longer in your enmity, and opposition, y Job 36.  
for (y) Because there is wrath, he may take you 18, 19.  
away

away with a stroak, and then a great ransom can not deliver ther: He will not esteem thy riches, no, not gold, nor all the forces of strength. But if he continue to exercise the (2.) riches of his goodness in his forbearance and long suffering towards you, and you go on to despise it, and are not led to repentence by it; know this from the Lord, that you do but treasure up wrath against the day of wrath, and revelation of the righteous judgment of God. Beware therefore betimes, and

*a* *Heb.* 3.  
7, 8.

(a) to day, whiles it is called to day, harden not your hearts, but hear his voice, and accept of the offers of grace, which are made unto you, lest you feel at last by woful experience, the truth of

*b* *Heb.* 10. that which you will not now believe, that (b)  
31.

*It is a fearful thing to fall into the hands of the living God*, who in that great and terrible day will deal (1.) In pure wrath (without any mixture of mercy or pity) with those who now de-

*c* *Prov.* 1.  
26, 28.

spise and refuse his love. (c) He will laugh at their calamity, and mock when their fear cometh:

*d* *Rev.* 6.  
16.

Then shall they call upon him, but he will not answer, they shall seek him early, but they shall not find him. Nor (2.) shall they ever be able to escape it. (a) Though they call to the mountains to fall on them, and the rocks to cover them,

that they may be hid from the face of him that sitteth on the Throne, and from the wrath of the Lamb, it shall not secure them. Nor (3.) shall they be able to abide it; as it is unavoidable,

*e* *Pi.* 2. 12.

so it is intollerable. Wicked men (e) perish from the way, if his wrath be kinded but a little:

*f* *Rev.* 6. 17.

how then shall they abide it, when it is throughly kindled? when that(f) great day of his wrath is

is come, who shall be able to stand ? for even of present wrath it is said, (g) Who can stand before his indignation ? and who can abide the fierceness of his anger ? his fury is poured out like fire, and the rocks are thrown down by him. And the sting of all is this, (4.) That there will never be any end, or mitigation of it. The Wrath of God is often compared to fire, and this wrath to come, which I am speaking of, is (h) unquenchable fire, and the burnings of it (i) everlasting burnings. It is wrath that shall (k) abide upon un-<sup>b Mat. 3.  
12.  
i Isa. 33.14  
k John 3.  
36.  
l Ps. 50.22</sup> believers, and never be taken off to eternity. Now (l) consider this, you that forget God, and slight Jesus Christ, and neglect the great salvation which is offered to you ; lest he tear you in pieces, and there be none to deliver you. One would think, that what hath been said, should be sufficient to startle and awaken the most secure sinners ; And the Lord make it effectual to that end and purpose, unto all such, into whose hands this shall come.

## Sect. 5.

**T**He last Use is by way of Consolation. The Use 3. consideration of the greatness of Christ's love may administer abundance of comfort to the Saints, who know it, so as to have an interest in it. If the love of Christ be so incomprehensible, as you have heard, then you need not fear to be supplied. Your wants and necessities are many and great, its true, but there are unsearchable riches of love in Christ, from whence you may have

By way of Consolati-  
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c Prov. 1. (c) He will laugh at their calamity, and mock when their fear cometh: Then shall they call upon him, but he will not answer, they shall seek him early, but they shall not find him. Nor (2.) shall they ever be able

d Rev. 6. d Rev. 6. to escape it. (a) Though they call to the mountains to fall on them, and the rocks to cover them, that they may be hid from the face of him that sitteth on the Throne, and from the wrath of the Lamb, it shall not secure them. Nor (3.) shall they be able to abide it; as it is unavoidable, so it is intollerable. Wicked men (e)

e Ps. 2. 12. perish from the way, if his wrath be kindled but a little: how then shall they abide it, when it is through-f  
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Use 3.

By way of Consolati-  
on to those  
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of Christ.

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have enough for your relief. Notwithstanding all the communications, which have been made of Christ's love to the Saints in all ages, and generations past, he is as full as ever, and will be as long as there is a Saint on this side heaven to need him; he may be imparted, but cannot be impaired; he is the same yesterday, and to day, and for ever, Hebrews 13. 8. What is it that troubles you, against which you may not find strong Consolation, from the love of Christ?

(1.) Is it Sin that troubles you, so that you bewail it, and mourn and grieve for it, and go bowed down all the day long because of it? Truly this is the only thing that can justly create trouble to a Christian, but this doth it necessarily, because of the evil of it, nor can he claim a title to the love of Christ, to whom sin is not grievous; for though the Gospel tells us, That where sin hath abounded, there grace much more abounds; Rom. 6. 20; yet it is only there, where the sin that hath abounded in the life, in the commission of it, doth abound in the heart, & conscience, in contrition for it, & detestation of it. But yet even here there is relief from the love of Christ, so far as to keep you from dejection & desperation, though not from a due sense and deep humiliation; for (1.) Is it the Guilt of your many and great sins, which affrights you? Consider, there is love enough in Christ to pardon them. Christ's love can cover a multitude of sins, and will cover all the sins of penitent sinners: If man's love will do this, 1 Pet. 4. 8. Prov. 10. 12. much more Christ's, whose ways are not as our ways, nor his thoughts as our thoughts, for as the

the heavens are higher than the earth : so are his wayes higher than our wayes, and his thoughts than ours, Isaiah 55. 8, 9. he means his thoughts and wayes of mercy, and so sayes the Psalmist exprely, Psalm 103. 11. As the heaven is high above the earth : so great is his mercy toward them that fear him. She was a great sinner, of whom he said, Luke 7. 47. Her sins which are many are forgiven her : The eye of favour and love (as the (m) Arabick proverb hath it) is as the night to every fault, to hide and conceal it, that it be not seen. (2.) Is it the power of your corruptions, which you groan under, and desire deliverance from ? There is love enough in Christ to subdue them, Mich. 7. 19. and by the law of the Spirit of life, to make you free from the law of sin and death, Romans 8. 2. love enough to sanctifie you throughout, and thoroughly throughout, 1 Thes. 5. 23. as well as to justifie you.

m FAVORIS  
oculus ver-  
lut nox est  
ad omnem  
labem.

Arab. prov  
ut citat. a  
CULV. ACT  
of Obliv.

P. 34.

(2.) Is it Temptations from Satan, that trouble you ? There is love enough in Christ to pity you, because of them. He was in all points tempted as we are, yet without sin, and therefore is such an High-priest, as is touched with the feeling of our infirmities, Heb. 4. 15. love enough to help and succour you in them, for, In that he himself suffered being tempted, he is able also to succour them that are tempted, Hebrews 2. 18. love enough to save you out of them, for, the God of Peace will bruise Satan under your feet shortly, Romans 16. 20.

(3.) Is it the Snares and Dangers of this World, that trouble you ? Know, that as he had

had love enough to give himself for us, that he might redeem us from this present evil world, Gal. 1. 4. so he hath still love enough to make you partakers of his victory, which he hath obtained over the world, John 16. 33. and to make you conquerors over it by faith, 1 John 5. 4. and in the mean time to keep you from the evil of the world, though he doth not take you out of it, John 17. 15.

(4.) Is it the Duties and Difficulties of your course, which trouble you, not in themselves, but because of your weakness and infirmity, by reason whereof you cannot deal with them? There is love enough in Christ to help your infirmities by his Spirit, Rom. 8. 6. to assist you in your duties, Phil. 4. 13. to support you under, and carry you through, all the difficulties of your pilgrimage; to be continually with you and hold you by the right hand, to guide you with his counsels, and at last receive you to glory, Psalm 73. 23, 24.

(5.) Is it your Afflictions you meet with, that trouble you? yet in Christ's love you may have peace and comfort enough to cheer you amidst all your Tribulations, John 16. 33. There is Favour enough in his love to answer all the frowns and displeasures of men; Honour enough to answer all your abasements; Riches enough to answer all your poverty; Liberty enough to answer all your outward restraints. Here is love enough to be your ease in pain; your health in sickness; your gain in losses; your peace in war; your joy in sorrow; your life in death: In a word, here is love enough to

keep

keep you here, and to crown you hereafter; love enough for this, and another world, even for all Eternity. Onely look to it by Meditation, lay hold of it for your present subsistence by Faith, plead it by Prayer, and take heed of abusing it by making it an occasion to sin;

(n) If the grace of God be as Honey farre cum sweetnesse, do not make a prey of it, and devour it all together, by any ungodly practice; gratia Dei fit mellea, ne comedas take heed of turning it into wantonnesse, eam totam. Jude 4. by continuing in sinne, that grace may abound, Romans 6. 1. for that will be bitterness in

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## The END.

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